

Russian Cosmism

INTELLIGENTSIA COFFEE

History
of
Technology

Трансгуманизм

超人类主义





ANARCHO JOURNAL OF RADICAL possibilities

超人类主义

Vol 1

Трансгуманизм

INTELLIGENTSIA COFFEE

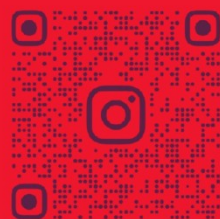
Russian Cosmism

History of Technology

Kali-TRANSHUMAN

epoch 0, volumen 1

December 07, 2023



Regarding my Seven digital publication: I continue with the postmodernist sequence of mass distribution, inherited from the printing press to upload —my Apple of knowledge—, in the branch of free knowledge, without an editorial review. Trying to influence the collective imagination of societies that are no longer surprised by anything. Phaneinthymos Media Group Inc. Phanerothyme Mexico City, Mexico 2024.

Rodrigo Granda.

December 07, 2023



**Attribution - Non Commercial- No Derivatives 4.0 International
(CC BY-NC-ND 4.0)**

Phaneinthymos – Phanerothyme

“To reveal mind and soul”

Author: Rodrigo Granda

Phanerothyme Media Group Inc. | 2023 Mexico CdMx





Kali-TRANSHUMAN

ANARCHO JOURNAL OF RADICAL possibilities

epoch 0, volumen 1

December 07, 2023

contents

Russian Cosmism, History of Technology

असत्त्व

—INTELLIGENTSIA.....	3
—Cosmism.....	4
—Russian cosmism's central philosopher.....	6
—legacy and philosophical influence.....	7
—Le Club d'Izborsk.....	8
—Nikolai Fyodorov.....	9
—Exhibition, conference.....	10
—Radishchev, Aleksandr Nikolayevich.....	14
—The Year 4338.....	17
—philosophy of the Common Task.....	20
—'Russophobia'.....	24
—Notes on Nikolai Fedorov's.....	30
—Part I.....	38
—Computing Art, Interviews, Scout & Trends....	45
—V. A. Uspenski	51
—Dostoyevsky becomes	55
—Sergei Andreevich Podolinsky.....	58
—LETTERS FROM SERHII PODOLYNSKY.....	61
—Metabolism, energy.....	66

—Boris Pasternak's "Christmas myth".....	68
—INSTITUTE OF THE COSMOS TIMELINE.....	73
—The Esoteric Futurism	80
—Transhumanism.....	82
—Transformation of past physical forms.....	83
—Restoring life and making it infinite.....	84
—Immortality for all.....	85
—Two reasons for death.....	86
—Mankind's Common Cause.....	87
—Yuri Alexeyevich Gagarin.....	89
—the Dawn of the Posthuman.....	94
—Resurrecting Nikolai Fedorov.....	95
—16 BASIC IDEAS OF NIKOLAI FEDOROV.....	100
—Longevity and the Christian Tradition.....	102
—History of Russian philosophy.....	103
—the utopia of the resurrected.....	104
—RESUSCIATIVE RESURRECTION.....	105
—Art as the Overcoming of Death.....	109

अंतराळवीरांनी संयुक्त कामगिऱ्या पार पाडल्या .
दुपारी, 'अपोलो' आणि 'संयुक्त' एकमेकांपासून वेगळी झाली

१९ जुलैच्या

मारली .

माझ्या तऱ्हेने मित्रा, असत्त्व हा शब्द यासाठी व



A.I. by Rodrigo Granda

INTELLIGENTSIA,

based on a word of Latin origin meaning intelligence, has come into the modern global vocabulary from Russia. By the 1870s the word identified a particular type of publicly active Russian intellectual. The word supplied a taxonomic label for a distinct group of people whose professional identity or public function were no longer described by the traditional categories of the Russian social structure into which they were born, nor did they fit the categories of the state's own rankings and definitions of state service.

*Alan Kimball, University of Oregon.

Cosmism

In Russian philosophical discussions of the 1970s–80s, cosmism emerged as one of the most influential trends. It has come to designate not only a particular movement, but an overarching property and legacy of Russian philosophy as a whole. Cosmism literally means a “cosmic orientation” of thought, not only because the cosmos is the object of this thought, but because the thought considers itself to be a part of the cosmos. Thought is both a cognitive reflection of cosmic reality and a constitutive force of cosmic evolution. To offer a concise definition: cosmism is a philosophy of active evolutionism, presupposing the possibility and necessity for the human mind to regulate and transform the laws of nature. It is important to distinguish Russian cosmism from *cosmicism*, the philosophy developed by the American writer H. P. Lovecraft (1890–1937) in his horror narratives, which present humans as pathetically insignificant in the larger scheme of cosmic existence. Envisioning a universe ruled by evil gods, cosmicism entails, in particular, a dread before the cosmic void. Russian cosmism generally asserts an active and optimistic perspective on the transformative impact of human reason on cosmic evolution, whereas Lovecraftian cosmicism is associated with pessimism and nihilism.

*Filosofia: An Encyclopedia of Russian Thought, Mikhail Epstein, August 2021.



A.I. by Rodrigo Granda

Man's Space: On Russian Cosmism



A.I. by Rodrigo Granda



A.I. by Rodrigo Granda

We have recently seen a growing interest in Russian cosmism as a subject of theoretical polemics and a conceptual frame for several major art projects. Cosmism's broad presence in the international intellectual arena was long impossible for several reasons. Despite the ambitiousness of his ideas (foremost among them, the persistent desire to challenge death itself), Nikolai Fedorov, Russian cosmism's central philosopher, was a private person who attempted to live his life in keeping with the notion of Christian modesty. Fedorov devoted himself body and soul to his work as a librarian, a context that shaped many of his ideas. It was working in libraries that gave him a daily sense of the importance of the past, of carefully archiving it to save it from utter oblivion. Fedorov did not shy away from people, however. On the contrary, he cordially welcomed all visitors to the libraries where he worked and was an extremely attentive interlocutor. Fedorov's coeval Leo Tolstoy, the young philosopher Vladimir Solovyov, and the young experimental scientist Konstantin Tsiolkovsky spent hours on end talking with him. Nevertheless, despite the rumors of the amazing librarian and the relative accessibility of his manuscripts, it wasn't until 1906, three years after Fedorov's death, that his disciples began assembling his theoretical works, culminating seven years later in the book *Philosophy of the Common Task* (the phrase which subsequently came to designate Fedorov's doctrine). Fedorov's works were not published during Soviet times. His ideas were a disavowal of both Soviet atheism and the official doctrine of dialectical materialism.

The Russian religious thinkers greatly influenced by Fedorov suffered a much sadder fate. Valerian Muravyov was sent to the camps in 1929. Father Pavel Florensky was shot in 1937, the same year that Alexander Svyatogor was arrested and sent to the camps, where he died. Alexander Yaroslavsky was shot in 1930. The hard scientists among the cosmists were more fortunate. Tsiolkovsky lived out his days peacefully. Vladimir Vernadsky taught and researched until his death in 1945. Alexander Chizhevsky did research in the camps—a minor privilege granted him in otherwise desperate conditions—and continued his work after his release. The late 1980s witnessed the thoroughgoing study of the works of Fedorov and the other non-scientist cosmists as well as the unification of all the doctrine's adherents into something like a single theoretical front within the Soviet Union.



५८ आनन्ताकङ्क
 "विमन्ताकङ्क
 भाषा
 मकवाप ई दुर्जन
 कङ्क भाषा
 मन्ता मङ्क वृष
 भाषा वृष वृष
 भाषा, भाषा
 मङ्कभा भाषा
 भाषा भाषा

Elitchaninoff quotes Dostoevsky, “I say, gentlemen, hadn’t we better kick over the whole show and scatter rationalism to the winds, simply to send these logarithms to enable us to live once more at our own sweet foolish will?” Though himself not a Cosmist, Dostoevsky’s words perfectly capture the essence of Cosmism, that Western rationalism has removed the mystery of the natural world thus alienating humanity from “truer being.” This is reminiscent of the current rhetoric of the Putin regime’s anti-Western language, asserting Russia as a separate and unique state-civilization yet somehow claiming the role of protecting traditional Christian values.

Fyodorov, the father of Russian Cosmism, believed that the true task of Christianity is not to wait for the resurrection of the dead but rather to use humanity's technological advances to resurrect the dead. This, he claimed, was the greatest duty of Christians, to form the "union of the living, of all sons in order to resuscitate their fathers." There is something chilling about these words especially when observing the developments of historical memory in Russia. While Eltchaninoff does not draw this connection, Putin's treatment of Russia's history does reflect aspects of Cosmism. In the summer of 2023, the Russian president presided over a ceremony in St. Petersburg where the flags of the Russian Federation, the Soviet Union and the Imperial flag were raised near the Lakhta Tower, Russia's tallest building.

As jarring as it may seem, these acts have become increasingly commonplace in Russia where the contradictory aspects of the country's history are being melded into a single continuous narrative. In its instrumentalization of history, the regime is – in some sense – “uniting” Russia's sons and fathers, alive and dead, to create the “Russian Idea.”

*The pseudo-metaphysics of Russian Cosmism. A review of “Lenin Walked on the Moon”. Prepared by Nigel Li, September 14, 2023. The Center for Eurasian, Russian and East European Studies, Georgetown University.

Le Club d'Izborsk : le cosmisme comme idéologie nationale russe

Ce groupe réunit une cinquantaine d'universitaires, journalistes, personnalités politiques, entrepreneurs, religieux ou encore ex-militaires autour d'une ligne impérialiste et anti-occidentale. Soutenu en partie par des financements provenant de l'administration présidentielle, le Club a pour objectif de définir une idéologie pour l'État russe. Dans cette optique, il conçoit la science comme un champ de bataille idéologique, au sein duquel la Russie doit opposer sa propre « mythologie technocratique » au modèle de développement occidental.

Ce dernier est grossièrement associé au « transhumanisme », concept derrière lequel les idéologues du Club d'Izborsk rangent tant les avocats explicites du transhumanisme comme Elon Musk que toute forme de pensée qui déroge à leur vision de la société traditionnelle telle que le féminisme, la mondialisation ou encore le développement durable. Si certains penseurs transhumanistes occidentaux identifient Fiodorov comme le prophète de leur quête d'immortalité, le Club d'Izborsk défend au contraire le caractère spécifiquement russe du cosmisme et son lien primordial avec la « mission historique » du peuple russe.

***Le cosmisme : une mythologie nationale russe contre le transhumanisme. Published: January 6, 2021 7.22pm GMT, The Conversation. Juliette Faure, Doctorante en science politique.**



A.I. by Rodrigo Granda

On 28 December 1903, during a particularly harsh Russian winter, a pauper died of pneumonia on a trunk he had rented in a room full of destitute strangers. Nikolai Fyodorov died in obscurity, and he remains almost unknown in the West, yet in life he was celebrated by Leo Tolstoy and Fyodor Dostoevsky, and by a devoted group of disciples – one of whom is credited with winning the Space Race for the Soviet Union.

Now, just as he prophesied, Fyodorov is living a strange afterlife. He has become an icon for transhumanists worldwide and a spiritual guide for interplanetary exploration.

Fyodorov's poverty came by religious choice rather than material necessity. He was the illegitimate child of Prince Pavel Gagarin, and spent his early childhood on the family's country estate, until the sudden death of both his father and grandfather, Prince Ivan Gagarin. While Fyodorov's family had no connection to the first cosmonaut, Anastasia Gacheva of the Fyodorov Museum-Library in Moscow says there is "an important symbolic coincidence – between the Gagarin who foresaw spaceflight in a philosophical way, and Yuri Gagarin who became the world's first cosmonaut".

**By Benjamin Ramm, 20th April 2021. Nikolai Fyodorov's beliefs in a cosmic religion centred on life off Earth helped inspire some of the Soviet Union's most brilliant engineers. Copyright © 2024 BBC.*



COSMIC COMMUNIST CONSTRUCTIONS PHOTOGRAPHED



Russian Cosmism was a movement that called for material immortality and resurrection, as well as travel to outer space. It developed out of the spirituality of nineteenth-century Russia and a strong fascination with science and technology. The doctrine of immortal life in infinite space captured the optimism of both science and the arts at the time. Since then, the utopian, science fiction-like thinking of the cosmists had a great influence on art, science, and politics in both pre-revolutionary and Soviet Russia.

Looking at it today, Russian Cosmism, although suppressed by official Soviet ideology, opens up new perspectives on the Russian avant-garde as well as the ideology and politics of Russia to the present day. For example, in his influential writings, Nikolai Fedorov (1829–1903) demanded that the ultimate goal of technology must be to overcome death; all people who had ever lived on Earth must be brought back to life. The cosmists were also visionary pioneers of space travel. For Fedorov, for instance, the colonization of other planets would be the inevitable consequence of the lack of space after the resurrection of the dead. The institution of the museum also played a central role in Russian Cosmism, as the remains needed for the resurrection of individuals would have to be preserved there. Fedorov, like the painter and founder of Suprematism Kazimir Malevich, believed that after the death of God, the museum would be the only place where a transhistorical union beyond the grave was possible.



A.I. by Rodrigo Granda

CECEP

Жюри отметило, что многие работы молодых фотографов, присланные на конкурс, были посвящены актуальнейшим проблемам развития науки и техники — космическим исследованиям, кибернетике, физической и химической технологии, биологии, экологии, освоению подводных глубин. К числу удачных произведений были отнесены и снимки, которые мы публикуем в этом номере, — «Атом с нами» Б. ТРАВКИНА (фото воспроизведено на 1-й странице обложки) и «Плавающие антенны» (М. НАЧИНКИНА). Две такие антенны диаметром 25 м установлены на флагмане научного флота АН СССР теплоходе «Космонавт Юрий Гагарин» (фото справа).

A young woman with long, wavy blonde hair stands in a shower, looking directly at the camera. She is wearing a teal dress with a red capelet. Water is spraying over her from the showerhead above. The shower walls are made of light-colored tiles.



A.I. by Rodrigo Granda



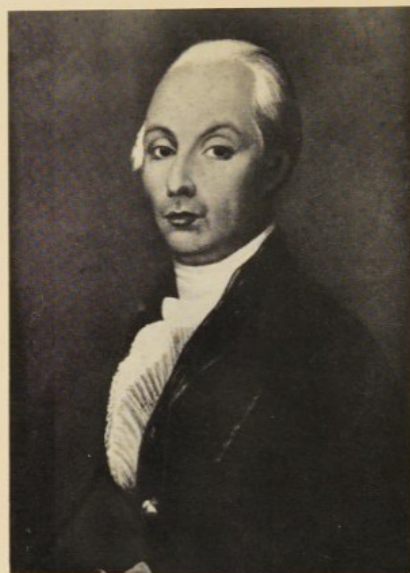
ПЯТНАДЦАТИ

Фото А. Кулешова



A.I. by Rodrigo Granda

O man, whether you be a creature complex or uniform, it is not ordained that your intellect disintegrate with your body. Your goal is your felicity and your perfection. Walk the path traced out by nature and believe that when you have outlived your days, the disintegration of your intellect shall not be your lot. You determine your future with the present; and believe, I say yet again, believe that eternity is not a dream.



1 Alexander Radishchev

(oil painting by an unknown artist)

The First Russian Radical

ALEXANDER RADISHCHEV

1749-1802



DAVID MARSHALL LANG

M.A., D.LIT.

Reader in Caucasian Studies
University of London

Ruskin House

GEORGE ALLEN & UNWIN LTD

MUSEUM STREET LONDON



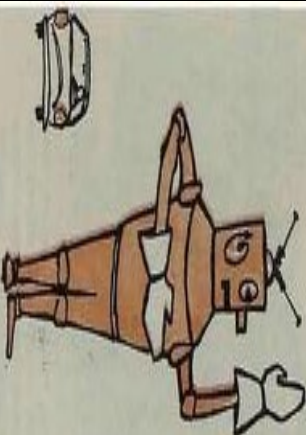
Radishchev was the founder of revolutionary emancipatory thought in Russia, the founder of Russian revolutionary literature. The development of revolutionary and emancipatory thought in Russia was closely connected with those heroic traditions that Radishchev laid the foundation for. Lenin highly appreciated the merits of Radishchev as a thinker and revolutionary leader, as a fighter against serfdom and Tsarist despotism.

In the era of Radishchev, serfdom in the most cruel forms raged in Russia. Having suppressed the Pugachev revolt, the frightened government of Catherine II fell upon the peasants with new punitive measures, new fierce decrees that intensified the already unbearable serfdom. The peasantry responded with new revolts. The question of the struggle against serfdom arose before the best, progressive people in all its acuteness. Radishchev did not remain a calm observer of this unbridled arbitrariness and violence against the people, he raised his voice of protest against serfdom and autocracy.

A striking evidence of this is his famous book *"Journey from St. Petersburg to Moscow"* (1790), published in Radishchev's own printing house and published anonymously. For Russia at that time, the publication of the book *"Journey from St. Petersburg to Moscow"* was like a thunderclap. Its creation and publication was a heroic deed of a revolutionary. In his book, Radishchev masterfully depicts the horrors of serfdom, the oppressed position of the Russian working people – the breadwinners of society, the producers of all the wealth of the country.

In condemning the flagrant arbitrariness of the serf-owners, Radishchev reaches deep political conclusions; he sees the root of evil not in individuals or violations of the law, but in the law itself, in the serf system, in the autocracy. Catherine II ordered the arrest of the author and a severe reprisal against him. He was sent to the prison of Ilimsk in Siberia "for ten years of hopeless stay." But neither prison, nor the threat of execution, nor exile broke the freedom-loving spirit of Radishchev. In Siberia, Radishchev wrote the famous philosophical treatise *"On Man, his Mortality and Immortality,"* taking on the struggle of a materialist, resolutely opposing idealism and mysticism.

Authors: Pavel Yudin and Mark Rosenthal; Written: 1954. First published: 1954 in A Short Philosophical Dictionary, fifth edition; filslov.ru



● АВТОМОБИЛЬНЫЙ ЗАВОД... БЕЗ РАБОЧИХ ● ВМЕСТО ШОФЕРА — ПРИБО

КИБЕРНЕТНИК

СВЕТОФОР ПОУМНЕЛ ● АВТОМАТ ВЫБИРАЕТ ПРОФИЛЬ ДОРОГИ



A.I. by Rodrigo Granda



A means has been discovered for travelling to and from the Moon; it is uninhabited and serves only as a source for supplying Earth with various necessities of life, thereby averting the fatal catastrophe with which Earth was threatened by virtue of its immense human population ...

Through the use of diverse chemical compounds found in the ground, a means has been discovered for heating and cooling the atmosphere: ventilators have been devised to avoid high winds ...

The feeling of love for mankind has increased to such a degree that people cannot bear to see tragedies and are amazed at how we could have ever delighted in the sight of moral afflictions, just as we cannot comprehend the pleasure the ancients derived from watching gladiators.

**The Year 4338, Vladimir Fedorovich Odoevsky.*

ODOEVSKY Vladimir Fedorovich (1804-1869), prince, prose writer, philosopher, critic, and musician promoted to Actual Civil Counsellor in 1845, Chamberlain in 1858, and Presiding Senator in 1865. He left the Noble Boarding School attached to Moscow University in 1822. He was the head of the Philosophy Society in 1823-25. Living in St. Petersburg in 1826-62, he served in various organisations between 1826 and 1845 and wrote the censorship statute in 1828. He was an assistant director of the Imperial Public Library and the director of the Rumyantsev Museum in 1846-61, which was transferred to Moscow on his initiative. He had his own literary salon (see Odoevsky Salon). Odoevsky was the first remarkable musicologist in Russia. With his works of 1830s he founded new Russian genres - the philosophical tale and secular tale. This is when Odoevsky was close to Pushkin's circle. He wrote for *Severnii Tsvet* (The North Flowers) Almanac, *Literaturnaya Gazeta* newspaper, and *Sovremennik* journal. The Sun of Our Poetry Went Down was the famous obituary he wrote for Pushkin. In his prose, Odoevsky combined fiction and ironic presentation of the capital life and customs as in *Motley Tales* written in 1833, *Black Glove* and *St. Petersburg Letters* both written in 1835, etc. Another aspect of his works was their belonging to St. Petersburg's literature, the author's striving to understand the role St. Petersburg played in the Russian culture and history as in *Salamander* of 1841, *Year 4338*, etc. Summing up his literary work was Odoevsky's philosophical *Russian Nights* written in 1844 where he represented artistic language as the language of truth opposed to the imperfect common language including the language of science and allusively characterised Russia as the world striving for integrity in contrast to the pragmatism of Europe. The chairman of the Society for Visiting the Poor in 1846-55, Odoevsky established the first orphanages in Russia and participated in the work and management of Mariinsky Institute, Maximilianovskaya Hospital, and Elizavetinskaya Hospital. He was also involved in establishing country schools and developing manuals. Odoevsky's *Diary* contains information on his life in St. Petersburg. He lived at 1 Moshkovy Lane in 1826-39, in the area near house 37 Fontanka River Embankment in 1840-41, 2/36 Liteiny Avenue in 1842-46, and in the Rumyatsev Museum at 44 Angliiskaya Embankment in 1846-62.





N. F. Fedorov (1828–1903): A Study in Russian Eupsychian and Utopian Thought. By Stephen Lukashevich. Newark and London: University of Delaware Press and Associated University Presses, 1977. ii, 316 pp. [cambridge.org/core/journals/slavic-review/article/n-f-fedorov-18281903-a-study-in-russian-eupsychian-and-utopian-thought-by-stephen-lukashevich-newark-and-london-university-of-delaware-press-and-associated-university-presses-1977-ii-316-pp-1850/B0BB0FB1EFB0926DA95B0768A7255B14](https://www.cambridge.org/core/journals/slavic-review/article/n-f-fedorov-18281903-a-study-in-russian-eupsychian-and-utopian-thought-by-stephen-lukashevich-newark-and-london-university-of-delaware-press-and-associated-university-presses-1977-ii-316-pp-1850/B0BB0FB1EFB0926DA95B0768A7255B14)



A.I. by Rodrigo Granda

philosophy of the Common Task...



A.I. by Rodrigo Granda

In his *Philosophy of the Common Task* (1906/1913) Nikolai Fedorov, who is today considered a founder of Russian Cosmism, appeals to the living to work towards overcoming death with the help of scientific and technical means, and resurrect all dead ancestors. For him, the paradise in this world can only be reached at the moment when all human beings are united in space and time. Only then can the aporia inherent in all other theories of progress and salvation, namely the inevitable presence of “the doomed” and the “victims of history,” be eliminated. And yet a comparison with Konstantin Tsiolkovsky, another prominent representative of Russian Cosmism, shows that their ‘solution’ to the problem of death remained incompatible. This raises the question whether Cosmism did really exist at all. Hagemeister’s presentation will reveal that it is a hybrid ideological construct that originated in the late Soviet period and has fed into a nationalist discourse about Russian identity in post-Soviet Russia.

*Michael Hagemeister: Nikolai Fedorov’s Project of Universal Salvation and “Russian Cosmism”, Haus der Kulturen der Welt



Tupolev Tu-160 BLACKJACK RUSSIA' S ANSWER TO THE B 1

Fedorov's thoughts have been variously described as bold, culminating, curious, easily-misunderstood, extreme, hazy, idealist, naive, of-value, scientifico-magical, special, unexpected, unique, and utopian. Many of the small number of philosophers familiar with Fedorov admit his originality, his independence, his human concern, perhaps even his logic — up to a point. But his resurrection project is viewed with understandable skepticism and often dismissed as an impossible fantasy. Interestingly, the harshest criticism has come from Christian thinkers such as Florovsky and Ustryalov whose objections bear religious overtones; some materialists such as Muravyov and Setnitsky have been quite benign and favorable by comparison. Perhaps all would agree, however, on Fedorov's single-mindedness. Looked at positively, this is simply another term for purity-of-heart, a quality of saintliness. With his strong emphasis on kinship and brotherhood demanding, ultimately, a world in which all must mutually benefit, Fedorov perhaps anticipates Rawls who says: "Thus what we are doing is to combine into one conception the totality of conditions that we are ready upon due reflection to recognize as reasonable in our conduct with regard to one another. ... all persons ... even ... persons who are not contemporaries but who belong to many generations. Thus to see our place in society from the perspective of this position is ... to regard the human situation not only from all social but also from all temporal points of view. The perspective of eternity is not a perspective from a certain place beyond the world, nor the point of view of a transcendent being; rather it is a certain form of thought and feeling that rational persons can adopt within the world. ... Purity of heart, if one could attain it, would be to see clearly and to act with grace and self-command from this point of view." Fedorov wrote: "By refusing to grant ourselves the right to set ourselves apart ... we are kept from setting any goal for ourselves that is not the common task of all." But Fedorov's thought soars beyond the present world to a world of its own, in his insistence that we can become immortal and godlike through rational efforts, and that our moral obligation is to create a heaven to be shared by all who ever lived.

'God has granted to me to make friends with two of the people here: one is Orlov, and the other and principal one is Nikolai Fedorovich Fedorov. He is a librarian at the Rumyantsev Library... He has devised a plan for a common task for humanity, the aim of which is the bodily resurrection of all humans. First, it is not as crazy as it sounds (don't worry, I do not and never have shared his views, but I have understood them enough to feel capable of defending them against any other beliefs of a similar material nature). Secondly, and most importantly, because of these beliefs he leads the purest Christian life... He is sixty, a pauper, gives away all he has, is always cheerful and meek.' L.N. Tolstoy writing to V.I. Alexeev, 1881

'I accept your project unconditionally... I have much to say to you. But for the time being I will say only that since the emergence of Christianity your "project" is the first step forward of the human spirit along the path of Christ. As to myself, I can only recognise in you my teacher and spiritual father.' Vladimir Solov'ev writing to N.F. Fedorov, 1881

'He was a Russian searcher for universal salvation. In him the feeling of responsibility of all for all reaches the ultimate and acutest expression... What was that "project" of Fedorov ? What were these striking ideas that impressed some of the most outstanding Russians? At the basis of his philosophy was his grieving for the human predicament, and there was no man on earth who felt such sorrow at the death of people and such thirst to return them to life.'

Nicholas Berdyaev, *The Russian Idea* (N.Y., 1948)

*What was man created for?: the philosophy of the common task: selected works / N. F. Fedorov; translated from the Russian and abridged by Elisabeth Koutaissoff and Marilyn Minto. N. F. Fedorov (Nikolai Fedorovich); Elisabeth Koutaissoff; Marilyn Minto. London: Honeyglen, 1990.



A.I. by Rodrigo Granda



A.I. by Rodrigo Granda



Portrait by Leonid Pasternak of Nikolai Fedorovich Fedorov (at left), Vladimir Soloviev (center), and Leo Tolstoy (right).

N. F. FEDOROV

(1828-1903)

A Study in Russian Eupsychian
and Utopian Thought

Stephen Lukashevich

Material protegido por derechos de autor

N.F. Fedorov (1828-1903) : a study in Russian eupsychian and utopian thought, Stephen Lukashevich. University of Delaware Press, Newark, 1977.
search.worldcat.org/es/title/2345823

—Definition of 'Russophobia'

Russophobia

an intense and often irrational hatred for Russia, or esp the former Soviet Union, its political system, etc

*Collins English Dictionary. Copyright ©HarperCollins Publishers

—Meta, the parent company of Facebook, has now earned a spot on Russia's list of terrorist organizations, alongside the Taliban, the Caucasian Emirate, and the Islamic State group.

Business with the company is now illegal and any references in media must be followed by an asterisk explaining the designation. The charge against Facebook came not from its long struggles to tamp down on jihadis, but instead from its policy allowing Ukrainians to express violent sentiment towards Russian invaders, which the State Duma labeled "russophobia." From UN declarations to rationalizing the invasion of Ukraine, Russian media and officialdom paints a picture of a world in which global politics is driven above all by anti-Russian prejudice.

*Russia — The World Hates Us By Ben Dubow, November 1, 2022. ©2024 Center for European Policy Analysis. All rights reserved.

SOVIET MAN IN SPACE



A.I. by Rodrigo Granda

A.I. by Rodrigo Granda

Transhumanism

Part of Ideologyseries on

Transhumanism

Ideologies

Abolitionism · Democratic transhumanism
Extropianism · Immortalism
Libertarian transhumanism
Postgenderism · Singularitarianism
Technogaianism

Related articles

Transhumanism in fiction
Transhumanist art

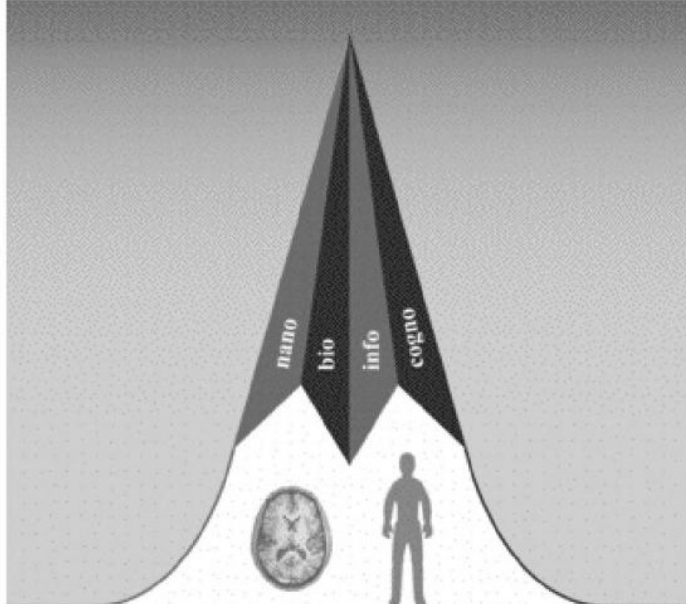
Organizations

Applied Foresight Network
Alcor Life Extension Foundation
American Cryonics Society
Cryonics Institute · Foresight Institute
Humanity+ · Immortality Institute
Singularity Institute for Artificial Intelligence

Transhumanism Portal

Title: Anarcho-primitivism
Subtitle: For the collapse of civilization
Editor: By Wikipedians
Language: English
Wiki page: Book:Anarcho-primitivism
Categories: Philosophy





Title: Anarcho-primitivism
Subtitle: For the collapse of civilization
Editor: By Wikipedians
Language: English
Wiki page: Book:Anarcho-primitivism
Categories: Philosophy

Figure 85: *Converging Technologies*¹¹⁹⁸, a 2002 report exploring the potential for synergy among nano-, bio-, info- and cogno-technologies, has become a landmark in near-future technological speculation.



A.I. by Rodrigo Granda



Title: Anarcho-primitivism
Subtitle: For the collapse of civilization
Editor: By Wikipedians
Language: English
Wiki page: Book:Anarcho-primitivism
Categories: Philosophy

Figure 86: The biocomplexity spiral is a depiction of the multi-leveled complexity of organisms in their environments, which is seen by many critics as the ultimate obstacle to transhumanist ambition.



A.I. by Rodrigo Granda



Title: Anarcho-primitivism
Subtitle: For the collapse of civilization
Editor: By Wikipedians
Language: English
Wiki page: Book:Anarcho-primitivism
Categories: Philosophy

Figure 87: In the US, the Amish are a religious group probably most known for their avoidance of certain modern technologies. Transhumanists draw a parallel by arguing that in the near-future there will probably be "Humanish", people who choose to "stay human" by not adopting human enhancement technologies, whose choice they believe must be respected and protected.¹²³²



A.I. by Rodrigo Granda



A.I. by Rodrigo Granda

"I have been aware of Cosmism for a while now, as an extension of my research into some slightly overlooked aspects of visual art related to the origins of modernism; specifically the emergence of non-Euclidean geometry and the fourth dimension in the early 1800's. So over the last few years I have read a number of books and articles by obscure philosophers and mathematicians from the Victorian era. The same years that spanned Nikolai Fedorov's lifetime.

I initially saw Fedorov as a familiar, yet fantastical, saintly version of some of the other Victorian intellectuals, in particular the British mathematician Charles Howard Hinton and his article 'What is the fourth dimension?' from 1880. Hinton thought that searching for perceptions of higher space would require ignoring our entrenched ideas of right and left and up and down, that keep us locked in a three-dimensional frame of mind. Hinton initially called this process "casting out the self" and equated it with the process of sympathizing with another person. The Russian philosopher P.D. Ouspensky would later process Hinton's ideas about the fourth dimension, for mass consumption in his book *Tertium Organum* in 1912.

My own background is in sculpture and drawing installations, that are a kind of object based social observation, investigating the constantly changing nature of material and non-material space. So, my interpretation of Fedorov and his 'Philosophy of the Common Task' will be spatially oriented, rather than political, religious or scientific. Cosmism is such an enormous and complex subject; I am just looking for patterns and structures that seem relevant....to help me navigate emerging forms of contemporary space.

As a polymath and librarian, I imagine Fedorov would have been aware of the arrival of non-Euclidean geometry and the potential spatial fourth dimension it forecasted via Nikolai Lobachevsky the Russian hyperbolic geometer who published an article about these things in the *Kazan Messenger* back in 1826.



A.I. by Rodrigo Granda

Dostoevsky, who was directly influenced by Fedorov's work, also discussed the fourth dimension... quoting from his novel *Brothers Karamazov*, "they even dare to dream that two parallel lines, which according to Euclid can never meet on earth, may meet somewhere in infinity... I have a Euclidian earthly mind, and how could I solve problems that are not of this world?"

Non-Euclidean, refers to the geometry of curved space, and this is where the idea of a spatial fourth dimension first appeared...not to be confused with the time/space fourth dimension of Einstein that we now occupy. After reading 'The Philosophy of the Common Task' and processing some of its unbelievably strange mythological overtones, I could see how Fedorov was occupying a very similar conceptual arena as some of the other Victorian era philosophers and geometers, who were trying to make use of this new speculative space. A space that over time would become associated with ideas of the afterlife... a space beyond normal perception."

***Notes on Nikolai Fedorov's 'Philosophy of the Common Task' by Peter Bowyer, YYZ Lending Library Reading Club Peter Bowyer, March 14th, 2019. YYZ ARTISTS' OUTLET**



A.I. by Rodrigo Granda

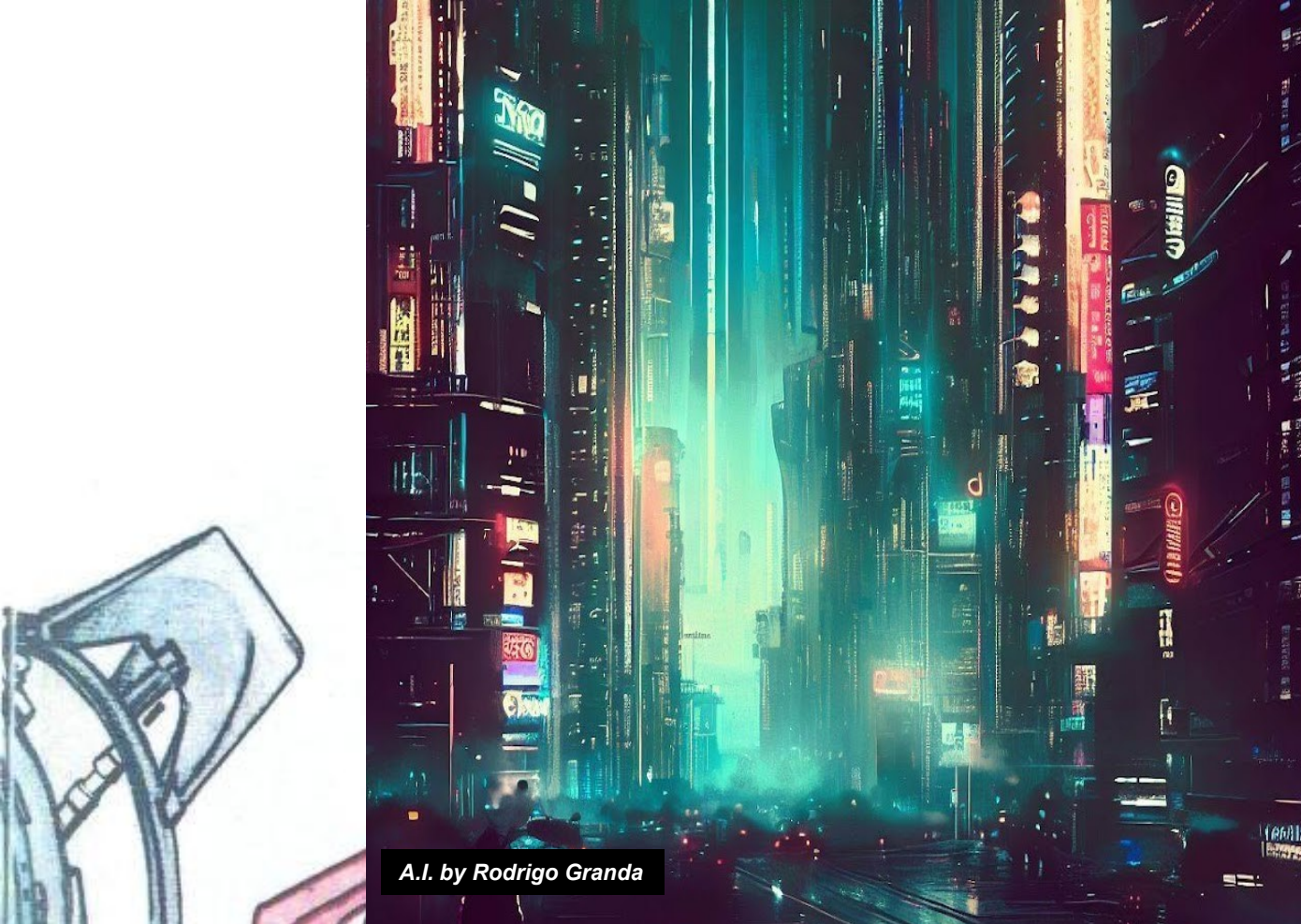


"I've been thinking about Fyodorov a lot over the past few years. Nobody on earth has taken utopia as seriously, on an intellectual, spiritual, and practical level, as the Russians. We have the Brits (by way of Sir Thomas More) to thank for the name and a general distrust of the idea, and America may have been founded on some ostensibly utopian notions, but it's the Russians who ultimately took the idea with the seriousness it merits and followed it to its (tragic, in their case) conclusion.

Fyodorov was a contemporary of the intellectual and literary heavyweights we sometimes just abbreviate to "the Russians": Tolstoy, Dostoyevsky, Chekhov, Turgenev. Half a century after Fyodorov's death, Camus would write that if you wanted to be a philosopher, you should write novels. These writers were the embodiment of that observation. It's strange, then, to think that just a few decades earlier, Russia was considered an intellectual wasteland:

"Standing alone in the world, we have given nothing to the world, we have learnt nothing from the world, we have not added a single idea to the mass of human ideas; we have made no contribution to the progress of the human spirit, and everything that has come to us from that spirit, we have disfigured.... Today we form a gap in the intellectual order."

That's Pyotr Chaadayev writing about his homeland in a magazine called *Teleskop*, circa 1836. It's a quintessentially Russian statement: overly dramatic, full of tragic feeling, yet recognizably true. The name of the periodical (Telescope) is prescient, given the role Russia would have in opening space more than a hundred years later, and the direct role Fyodorov would have in inspiring those who paved the way."



A.I. by Rodrigo Granda

“Very few people knew the name Nikolai Fyodorov while he was alive. Even fewer knew of him after he died, and practically nobody outside of the country had heard of him until well into the 1970s. He lived an ascetic life, working as a museum librarian in Moscow and sleeping on a trunk in a tiny rented room, forgoing warm food for months and owning as close as possible to nothing — not even a winter coat (this is pre-warming Russia, remember).

Yet this lowly librarian somehow managed to attract the admiration and respect of the greatest Russian thinkers of his day. Tolstoy said of him: “I am proud that I live at the same time as such a man.” Dostoevsky wrote of Fyodorov’s work: “I am in complete agreement with these thoughts. I read them as though they were my own.” Konstantin Tsiolkovsky, the father of manned spaceflight, met Fyodorov when he was a teenager and was also deeply influenced by him: “I regard Fyodorov as an exceptional individual, and my meeting him as my good fortune. For me he took the place of university professors, with whom I did not associate.”

Fyodorov rejected private property both materially and in the realm of ideas. He wrote no books and sought no recognition. His writings, when they were finally published after his death by two of his students, were released for free (the originals are labeled “not for sale”) as the two-volume *Philosophy of the Common Task*. It’s a strange and powerful body of work, the sort of stuff you can dismiss as the ravings of a lunatic during the daytime and be moved to tears by late at night — the stuff of genius, in other words.

In it, Fyodorov described a comprehensive vision of humanity’s “common task”. The first step was to bring the climate and nature itself under man’s control. Russia in his time was plagued by drought and famine, and he envisioned the use of science and military technology to manipulate the weather (sound familiar?) and ensure the well-being of all people through a reliable food supply.”

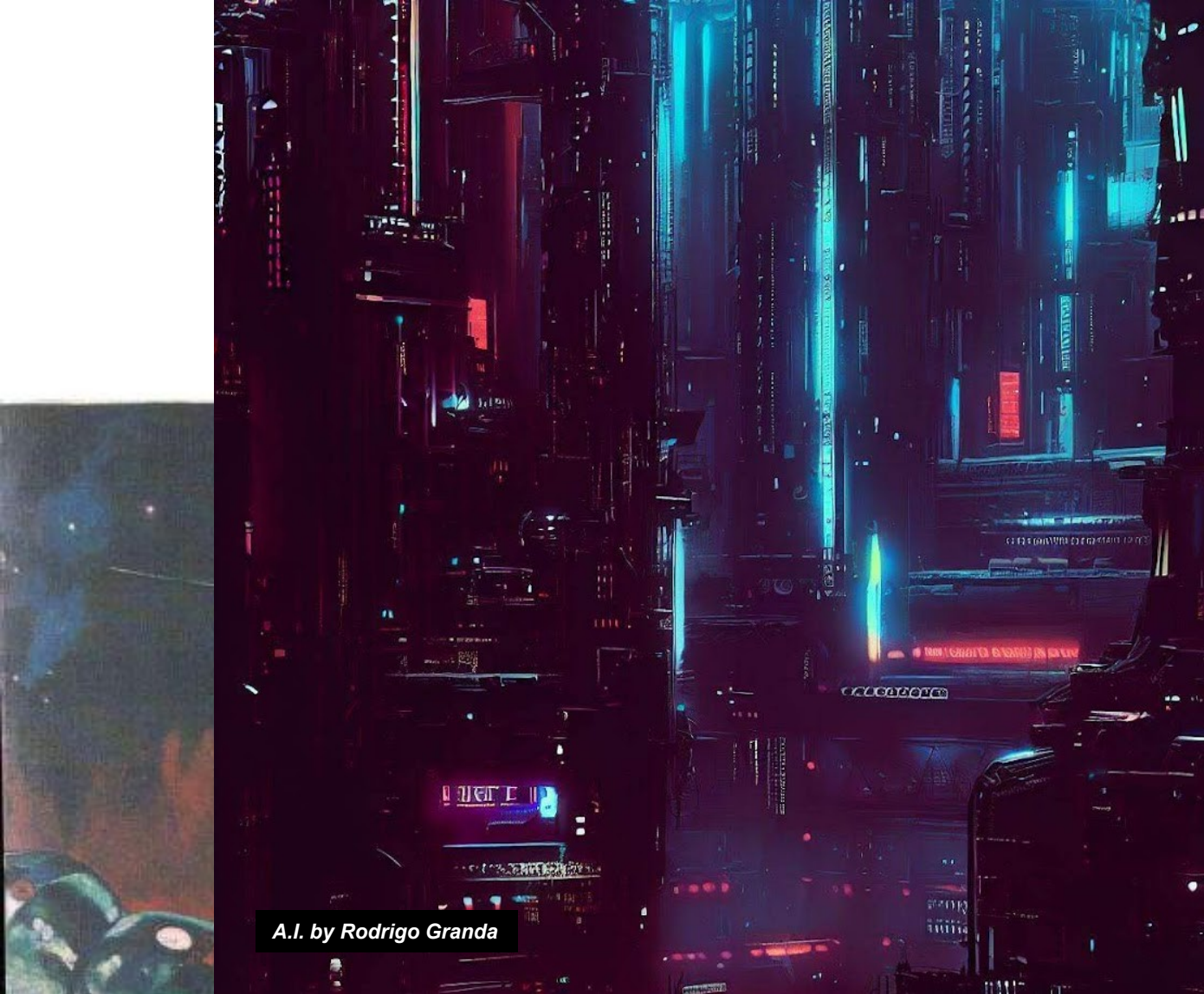


A.I. by Rodrigo Granda

Then it gets really interesting.

Once famine and other natural disasters were vanquished and people no longer had to struggle for survival, they would finally be able to roll up their sleeves and unite to focus on the real task: the physical resurrection of the dead. All of the dead. Every human being who has ever lived. Not in an afterlife, not in some metaphorical sense, but here and now on Earth. And because this would inevitably lead to crowding and strain the limited resources available on our planet, humanity would colonize space to make room for everyone. The hundreds of generations who toiled and suffered and procreated and died in the great human relay race would be resurrected by their children to live among the stars. Whether they liked it or not.

Though he was a deeply religious Orthodox Christian, Fyodorov rejected mysticism and divine involvement in the world. He considered the task of resurrection and humanity's expansion into the cosmos to be a human project: a task for men, not God. This is crazy, but not as crazy as it sounds. You have to remember that he wrote in the 1800s, at a time when Newtonian cause-and-effect still reigned supreme, before Einstein and Heisenberg and uncertainty turned everything upside down. The problem of resurrection was a problem of physics to him: a restoration of previous configurations of matter, which could be extrapolated backwards from the present. He believed that museums, whose role it was to preserve the past, would play a fundamental role in this. He also thought that the proper place of museums was in cemeteries, which makes a perfect sort of sense.



A.I. by Rodrigo Granda

“Fyodorov was obsessed with kinship. Humanity to him wasn’t a mass of individuals but rather an intricate web of fathers, sons, and daughters (but mostly fathers and sons — he was an unabashedly patriarchal thinker in the long tradition of Russian patriarchy, and mothers are almost entirely absent from his vision). This idea of kinship is central to the common task: he wrote that “we live not only at the expense of others, not only at the expense of blind nature, but also of others like oneself, even the closest, replacing and supplanting them; and such an existence makes us not only unworthy, but also transgressors.” Each person, in his view, lives at the expense of his ancestors, and owes a debt to be repaid. The common task is the repayment of this debt, and in the settling of accounts we will be made free. How’s that for a quintessentially Russian statement?

In Fyodorov, the idea of a universal utopia found its ultimate expression: a utopia for all, and that includes not just the living, but all who have ever lived. Humanity’s common task as the obliteration of death and, in some real sense, time as well. This wasn’t just some philosophical exercise for him: he felt it in his bones, and singlemindedly devoted his life to advancing the idea. The word “task” is important, here. A task is not something to be thought or believed, but something to be *done*. It is not a question of faith, but of action. Fyodorov insisted that knowledge without action was worthless, and he disliked Western philosophy for its endless arguments and intellectual gymnastics that he felt led to nothing. His “common task” of resurrecting the ancestors was something to be enacted by all the living, together. It was to be the first and final common human project.”



A.I. by Rodrigo Granda



“Fyodorov died in 1903, but his ideas would resonate through the entire 20th century and well into ours. He’s considered the founding figure of Russian Cosmism, a term retroactively applied to a loose intellectual movement that combined science, art, religion, and utopian socialism to explore a limitless human future at a time when it seemed just out of reach, before the darkest days of Stalinism and WWII. Transhumanism is just one of many descendants of the cosmists: cybernetics (now gutted, redecorated and being sold as “systems theory”) is another branch on the tree of cosmism, along with upstarts like simulation theory and accelerationism.

To be clear, though: Fyodorov’s project is not our project. It was such a specific and singular vision that it had to die with him, and despite its outsize influence, it was very much a product of its time and place. But we can, echoing Bruce Lee, take what is useful and discard the unnecessary. The very idea of a common task, a universal human undertaking that we are all participants in, may be Fyodorov’s greatest legacy. And so: COMMON TASK.”



A.I. by Rodrigo Granda

I'll let Nikolai Berdyaev, who wrote what is probably still the best summary and critique of Fyodorov's thought way back in 1915, have the final word:

"All the contradictory thoughts of the XIX Century spoke of a philosophy of the common task, all mixing up in it the old with the new and that to come. And in the XX Century the future philosophy will work at extracting the true kernel of the 'philosophy of the common task' and toss away the old trappings."

*A letter about Nikolai Fyodorovich Fyodorov, **Culture I/O** is now **COMMON TASK**. New name, same stubborn utopianism. So, why Common Task? Blame it on a 19th century Russian called Nikolai Fyodorovich Fyodorov. commontask.io

THE PHILOSOPHY OF THE COMMON TASK

Part I

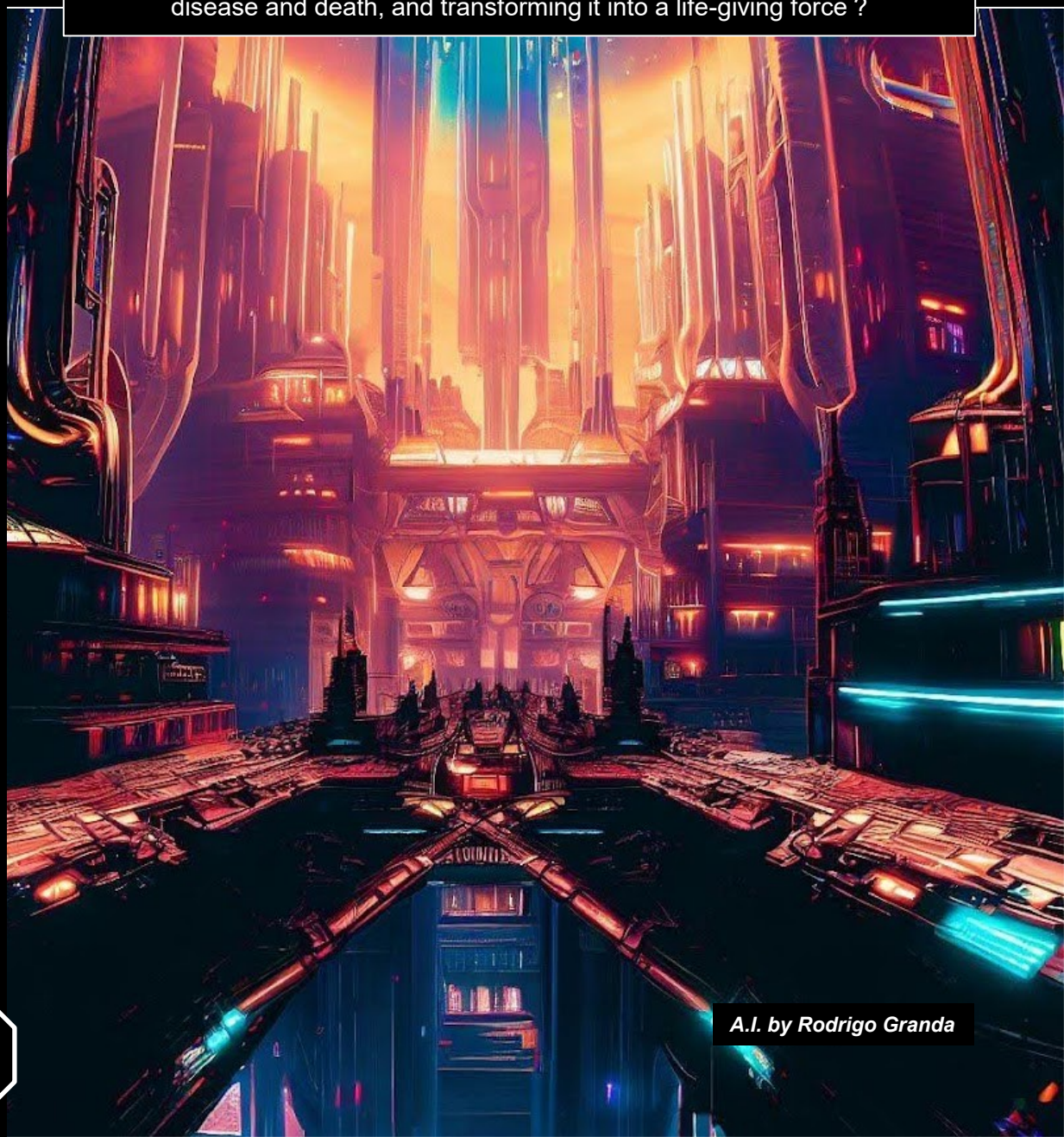
The problem of brotherhood or kinship, of the causes of the unbrotherly, unkindred, that is, the unpeaceful state of the world, and of the means for the restoration of kinship.

A memorandum from the 'unlearned' to the 'learned', clergy and laity, believers and non-believers.

Why is it that the words 'peace' and 'world' are not synonymous? Why does peace, according to some, exist only in the world beyond and, according to others, neither in this world nor beyond it?

Why is nature not a mother, but a stepmother who refuses to feed us?

Participation of all in material comfort or participation of all in the work – essentially voluntary – of understanding the blind force which brings hunger, disease and death, and transforming it into a life-giving force ?



A.I. by Rodrigo Granda

In 1891, the disastrous year when crop failure in many of the provinces constituting the granary of Russia caused a famine which threatened to become endemic, and when rumours of war were rife, we suddenly heard of experiments in rain-making by means of explosives¹ – that is, by the very substances which hitherto were used solely for wars foreign and domestic (such as revolutions, dynamite attacks and so on). The coincidence of this famine caused by drought and the discovery of how to combat it by means used hitherto only for mutual annihilation could not fail to produce a shattering effect on those on the verge of starvation as well as on those who had relatives of military age. And not on them alone.

1. Reference to Powers's experiments in rain-making ; see note 18 to the Introduction.

Indeed, people have done all possible evil to nature (depletion, destruction, predatory exploitation) and to each other (inventing most abominable arms and implements of mutual extermination). Even roads and other means of communication – the pride of modern man – serve merely strategic and commercial purposes, war and gain. Profit-makers look upon nature as 'a storehouse from which to extract the wherewithal for a comfortable and enjoyable life, destroying and squandering nature's wealth accumulated over centuries'.^{*}

** From a sermon by Bishop Ambrosius of Kharkov, preached at the University of Kharkov and published under the title 'The Christian way in natural science', Tserkovnye vedomosti, 1892, n° 5.*

This could lead to despair, because there was everywhere only evil to be seen, without a glimmer of hope. Now, suddenly, like a joyous ray of light for 'those dwelling in darkness and under the shadow of death', come the good tidings that those very means of mutual annihilation may become means of salvation from hunger. Here is hope that an end may be put to both famine and war – moreover an end to war without disarmament, for the latter is not possible.

Even unbelievers, even professed atheists, can hardly fail to see in this possibility of transforming a great evil into a great blessing a sign of Divine Providence. Here is a completely new proof of the existence of God and His Providence, a proof derived no longer from contemplating the purposefulness of the natural order, but from acting and from influencing it in real life. Is it not indeed a manifestation of God's great mercy to man, who seems to have reached the limits of perversity, sinning against both nature and his fellow beings and even rejecting the very existence of God?

Yet from the pulpit comes a voice saying, 'Beware of this audacity which seeks to bring down rain from heaven by means of gunfire.' * But if gunfire cannot be condemned out of hand even when it brings death (for example, in the defence of the homeland), why should it be condemned when it brings life and saves people from starvation? Is it not rather the carrying out of God's will? Having created man, did He not enjoin him to possess the Earth and all that is upon it? So why is it wicked insolence and even sacrilege to redirect a cloud from a place where its rain could be harmful, to one where it would be beneficial? To channel water from a stream or river for irrigation is not regarded as obstructing God's will, so why should redirecting moisture for human needs, not from a stream but from atmospheric currents, be contrary to God's will? The more so when this is done not for the sake of luxury or fun but to provide our daily bread.

** Concluding remarks of Bishop Ambrosius of Kharkov.*

If the censure expressed in the sermon 'The Christian way in natural science' referred solely to plans envisaged by the Americans to patent their discovery and thus make a holy act of succour into a financial speculation, then one could bow to the wisdom of the condemnation. However, our hopes are based not on the possibility of bringing about rain by firing a few cannon shots, but on that of controlling moist and dry air currents over vast territories by concerted action which would require the joint efforts of the armies of all nations. Consequently, it could not become a private financial speculation.

Even if our hopes of rain-making by means of explosions were to be thwarted, the value of the hypothesis would remain, since it points to an operation involving the whole human race. Other means used in warfare might be found to regulate meteorological phenomena: consider, for instance, the suggestion of V.N. Karazin (who pioneered the setting up of the Ministry of Education and the foundation of the University of Kharkov) for raising lightning conductors on balloons into the upper strata of the atmosphere. Balloons are not yet used as military equipment, but might be in future; at the present time everything is put to the service of war. There is not a single invention which the military are not bent on applying to warfare, not a single discovery which they fail to turn to military purposes. So if it were made the duty of the armies to adapt everything now used in warfare for controlling natural forces, this duty would automatically become the common task of humanity as a whole.



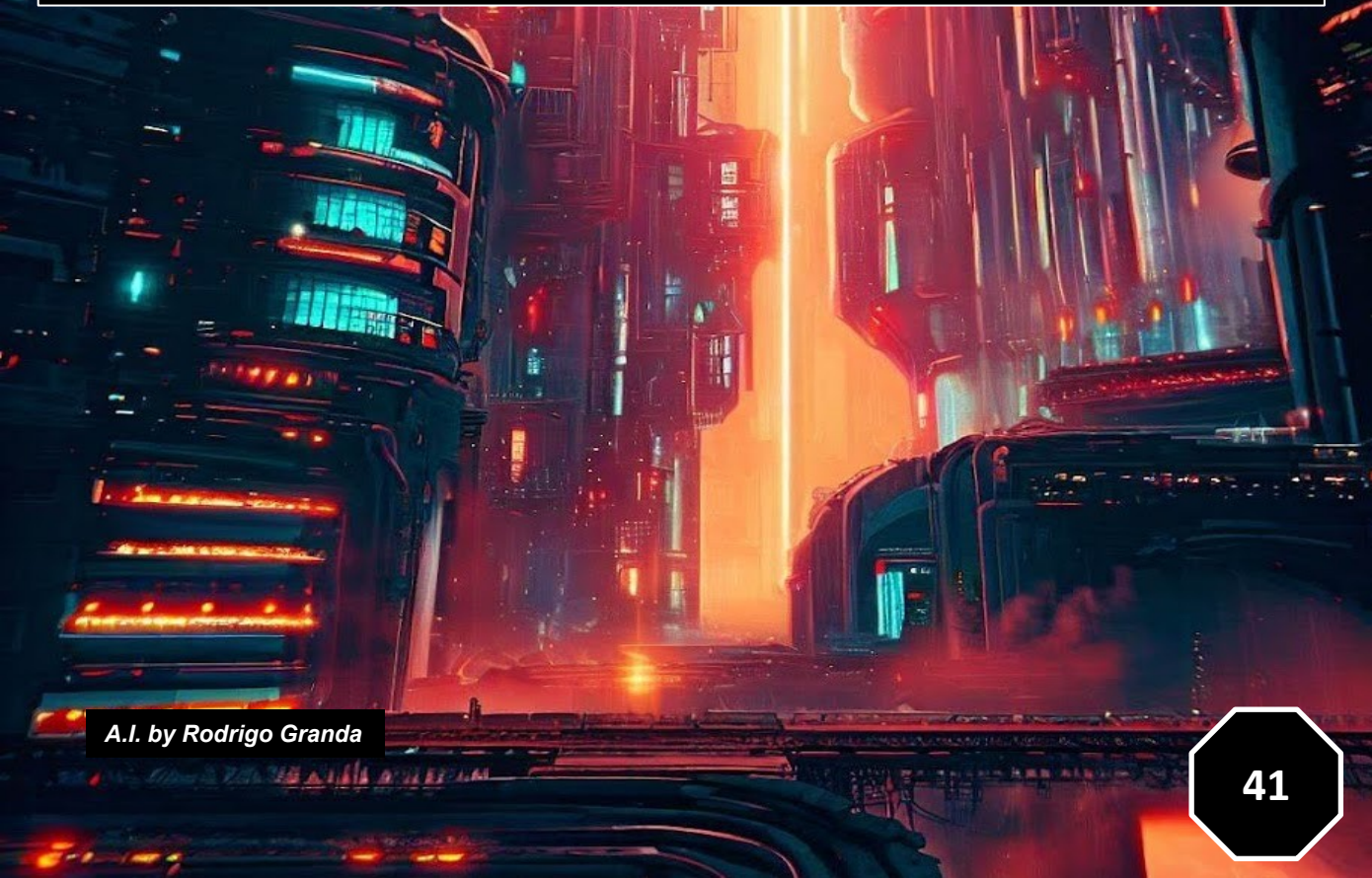
A.I. by Rodrigo Granda

Crop failures and, in particular, the 1891 famine impel the 'unlearned' to remind the 'learned' of their origin and of the vocation that this entails, namely:

1. To study the force which produces crop failures and lethal diseases: that is, to study nature as a death-bearing force and to regard this study as a sacred duty and, moreover, as the most simple, natural and self-evident duty.
2. To unite both the learned and the unlearned for the purpose of studying and controlling this blind force. Indeed, can there be any other purpose or task for a being endowed with consciousness? To expect that a blind force destined to be controlled by a conscious being, who fails to do so, will produce only good results such as rich harvests, is extreme childishness – and of this the Paris Exhibition of 1889 and the French Exhibition in Moscow in 1891, the very year of the famine, were manifestations. No wonder that the wrath of the Lord is upon us for the protracted infantilism of our behaviour. How can it be otherwise, since we fail to heed His command 'to come unto true wisdom', which consists in achieving a unity similar to that of God the Father and God the Son, a unity which can be achieved only through working for one common cause, that of our fathers?

The learned, who have fragmented science into a multiplicity of branches, imagine that the calamities that strike and oppress us are within the competence of specialised disciplines to control, whereas in fact they constitute a single problem common to all of us, namely the lack of kinship relations between a blind force and rational beings. This blind force makes no demand on us other than to endow it with what it lacks: rational direction, or regulation. Yet no regulation is possible owing to our disunity, and our disunity persists because there is no common task to unite men. Regulation, the control of the blind force of nature, can and must become the great task common to us all.

*regels.org/N-Fedorov-1/N-Fedorov-Common-Task.htm





The aesthetics of the machine-god : transcendence, salvation, or dystopia in the image of the technological god-entity.
 Author: Kapcár, Andrej
 Source document: Religio. 2022, vol. 30, iss. 1, pp. doi.org/10.5817/Rel2022-1-4

Fig. 2: Depiction of a Tech-Priest of the Adeptus Mechanicus Order²²

This philosophy and devotion can be also seen in the Machine God credo — Credo Omnissiah:

There is no truth in flesh, only betrayal.
 There is no strength in flesh, only weakness.
 There is no constancy in flesh, only decay.
 There is no certainty in flesh but death.²³



A.I. by Rodrigo Granda

1 Cosmism

Russian messianism at a time of technological modernity¹

1st Edition, *Russian Nationalism, Imaginaries, Doctrines, and Political Battlefields* By Marlene Laruelle, 2019.
routledge.com/Russian-Nationalism-Imaginaries-Doctrines-and-Political-Battlefields/Laruelle/p/book/9780367584818

The core doctrines shaping Russian nationalism, such as Slavophilism and Pan-Slavism, have been well studied. Yet another school of thought, fundamental to understanding today's ideological framing, has attracted less scholarly attention: Cosmism. Cosmism is rooted in the Romantic and organicist tradition that rejects divisions of knowledge, assumes that scientific progress and spiritual quest go hand-in-hand, and believes in an intrinsic link between micro- and macrocosms. Cosmism's main ramifications date from the 1920s, when the Bolshevik Revolution blended occult traditions and sciences of the future. It gave a new lease of life to a secular millenarism that was founded on ancient utopian traditions present in Orthodoxy. God-building, bioCosmism, theories of rejuvenation with blood (Bogdanov), Lenin's unique embalming method – all constituted part of this spiritual-utopian kaleidoscope that the Revolution had awakened.² These universalist utopias emerged in the early 1920s, but were eliminated during the Great Turn of 1929. Stalinism no longer wanted to hear dreams about humanity's potentialities; it wanted to change nature and society by force. It was no longer committed to a transformation of humanity as a whole, but sought to prove the superiority of Russian-Soviet science in its competition with the capitalist world.



A.I. by Rodrigo Granda

THE RUSSIAN INTELLIGENTSIA

FROM THE MONASTERY TO THE MIR
SPACE STATION CHRISTOPHER READ

THE BLOOMSBURY HISTORY OF MODERN RUSSIA SERIES



*The Russian Intelligentsia, From the Monastery to the Mir
Space Station. Christopher Read (Author)*
bloomsbury.com/us/russian-intelligentsia-9781350035393/



A.I. by Rodrigo Granda

For those that are not familiar with *Common Task*, what is your background and your common interests?

Konstantin is a media artist with a focus on photography and video works, and Michaela a design researcher with a background in speculative narratives and prototyping. During the course of *The New Normal*, we both developed a fascination with the so-called “post-Anthropocene” and its implications. To be more precise, we tried to get our heads around what it means if we, as humans, are not the radiant centre and instead consider if other species have agency over us, e.g. machines becoming smarter than humans.

Benjamin Bratton also refers to this notion as the “Copernican blow”, or a shift needed to cope with this situation must result in a reassessment of ourselves. Our aim was to create a piece that addresses a twisted, obedient relationship to Technology.

Common Task is not only the concept of quantified self-taken to its extreme. It’s first and foremost a belief system that places the commons of data over the individual. Russian cosmism was a great inspiration and an even greater fit since it addresses essential questions of the human condition on the intersection between technology, philosophy and spirituality.



A.I. by Rodrigo Granda

The leading question of our proposal is what would have happened if cosmism wasn't forgotten after the October Revolution, aiming to illustrate the arising alternative system of Neocosmism via its rituals, the twisted, spiritual relationship to one's data and an alternative visual language.

Could you expand on the intellectual process behind the project?

Our short film *Common Task* speculates on an alternative Russian history which combines and embraces Russian cosmism, Soviet cybernetics, and techno fetishisation. The story is narrated through the eyes of a neocosmist — an inhabitant of this alternative system. Neocosmism, like cosmism, promotes immortality as the common task of humankind. While cosmism was dismissed as being over-spiritual, neocosmism raises the question of how its original ideas could have lived on in symbiosis with cybernetics, the quantified self-movement and fetishisation of technology.

In order to achieve immortality, neocosmists strive to overcome the human bodily condition and eventually become post-human or, to be precise, virtual. They aim to do so by performing extensive data gathering and daily back-ups, hoping that one day their consciousnesses will be simulated and networked within a virtual, post-body society.

Our project is highly speculative and should not be considered an actual proposal, but our aim was to link it as close to the Russian past and present as possible. And some aspects of the project seem reasonable to us. For instance, we establish neocosmism during Perestroika, which marks the decline of the Soviet Union.



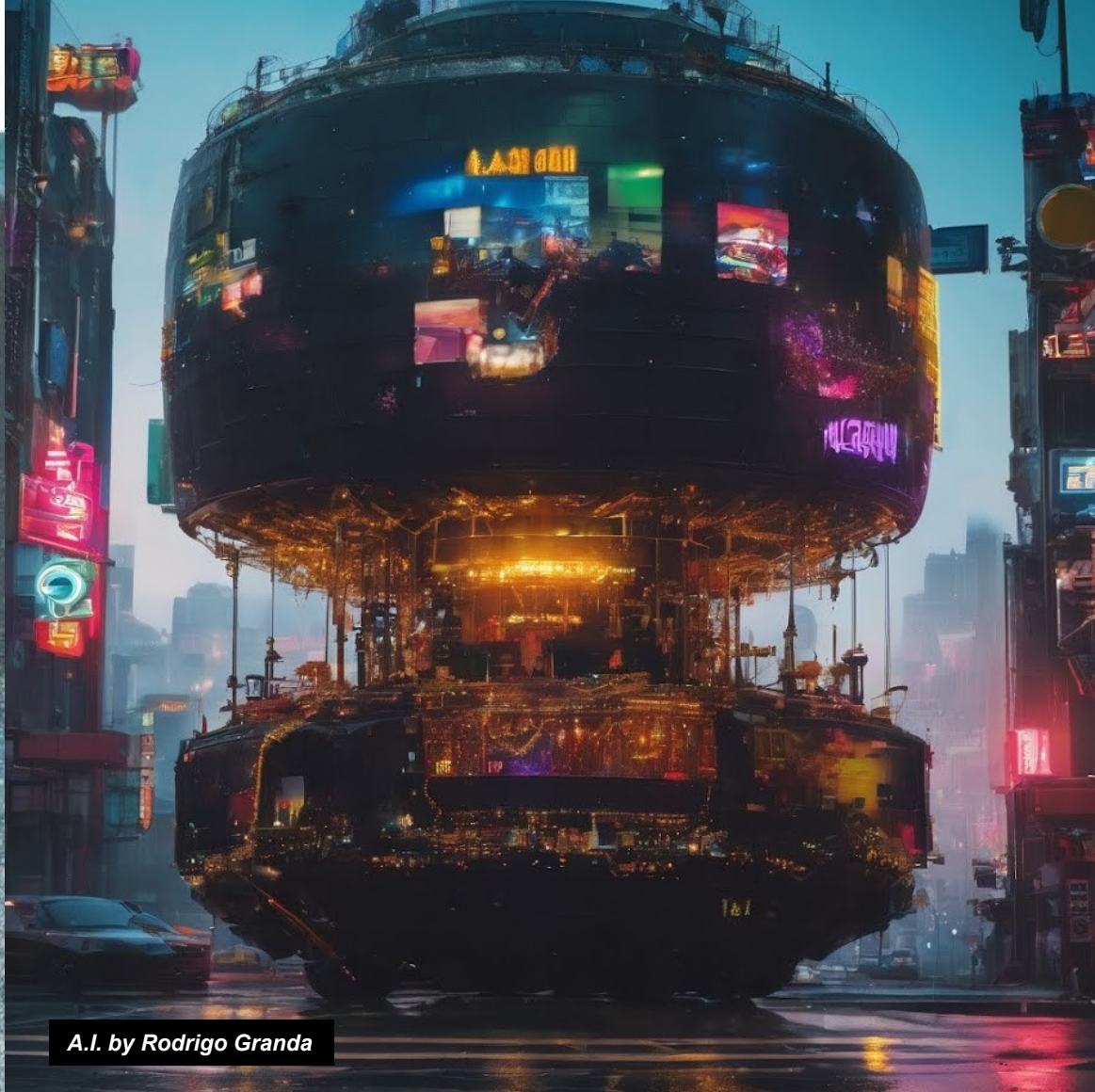
A.I. by Rodrigo Granda

The planned economy didn't work out the way the Soviet government imagined it due to insufficient data and computational power. Neocosmism enters the stage as a belief system and a means to revitalise the stagnating economy. Being able to collect every citizen's data is an acceptable gift (and, of course, a double-edged sword) for building better models.

Also, we draw upon a long history of cybernetics research. The Institute for Robotics and Technical Cybernetics in St. Petersburg is a prominent site in the short movie. Naturally, Russia had to be the place of birth of this concept since its culture is not only strongly influenced by the Russian orthodox church but a well-advanced technological infrastructure. Faith, tech and communist/cosmist thoughts come together easily.

Whereas Nicolai Fyodorov and other cosmists from the late 19th century promoted a very materialist approach to the philosophy of existence, we argue from a very nonhuman point of view. In *Common Task*, the human is basically a data carrier; the system doesn't care about the individual but about its data. Still, it stays open if something like a mind upload or simulation after the physical death will work one day.

Our aim was to intensify the thought of how far the belief in something can take you. This is where the project becomes humanist again. The crucial point in both cosmism and neocosmism is its techno-spiritual powers.



A.I. by Rodrigo Granda

What's interesting in this context is that cosmism was the driving force behind Russian space travel, not because Russia wanted to be at the forefront, but because, in the cosmist belief, the resurrected humans will fill the earth so quickly that there is a need for more space. consequently, we have to colonise space. Today, we can observe similar forces in the context of Transhumanism. Cosmism seems to be rediscovered in Silicon Valley.

"I have read and heard many incredible things about those times when people still lived in a free, i.e. unorganized, savage, condition. But most incredible of all, it seems to me, is that the state authority of that time - no matter how rudimentary - could allow men to live without anything like our Table, without obligatory walks, without exact regulation of mealtimes, getting up and going whenever they felt like it"

From "We" - Yevgeny Zamyatin



A.I. by Rodrigo Granda

"I argued with myself: at night numbers must sleep; it is their duty, just as it is their duty to work in the daytime. Not sleeping at night is a criminal offence...yet try as I might I just couldn't sleep."

"We" - Yevgeny Zamyatin

"The door closed with a slow thud, then I-330 slowly, slowly pressed against me with her shoulder, arm, all of her, plunging a sharp sweet needle deeper into my heart and we walked together, the two of us - one."

"We" - Yevgeny Zamyatin



A.I. by Rodrigo Granda

"It was unbearable to look at them - at those whom I would in an hour, with my own hands, eject from the comfortable figures of the Table of Hours, tearing them away from the maternal breast of the One State. They reminded me of the tragic figures of the "Three Excused Ones" whose story is known to every schoolboy. It is the story of how three numbers were, by way of experiment, excused from work for a month: do what you like, go where you like."

from "We" - Yevgeny Zamyatin

Little Mathematics Library



V.A.USPENSKY

POST'S MACHINE

Few discoveries have had as much impact on our perception of human thought as Gödel's proof in 1930 that any logical system such as usual rules of arithmetic, must be inevitably incomplete, i.e. , must contain statements which are true but can never be proved. Professor Uspensky's makes both a precise statement and also a proof of Gödel's startling theorem understandable to someone without any advanced mathematical training, such as college students or even ambitious high school student. Also, Uspensky introduces a new method of proving the theorem, based on the theory of algorithms which is taking on increasing importance in modern mathematics because of its connection with computers. This book is recommended for students of mathematics, computer science, and philosophy and for scientific layman interested in logical problems of deductive thought.

Mir Publishers • Moscow

FÉDÉRATION AÉRONAUTIQUE INTERNATIONALE

Diplôme de Record

(U.R.S.S.)

NOUS SOUSSIGNÉS CERTIFIONS QUE Serguei Agapov, Pilote Chef de Bord
SUR Avion 101 Boris Veremei, Copilote

ont ÉTABLI LE 13 juillet 1983

LE RECORD SUIVANT du monde par catégorie: Vitesse en circuit fermé de 1000 km. avec
charge de 30000 kg. : 2031,546 km/h. Podmoskovnoe

Pour [Signature]
LE PRÉSIDENT.

LE DIRECTEUR GÉNÉRAL DE LA F. A. I.

[Signature]

LE PRÉSIDENT DE LA F. A. I.

[Signature]

The FAI diploma testifying to the world records set by Sergey Agapov and Boris Veremey in Tu-144D CCCP-77114 (referred to as the 'aircraft 101' to confuse Western intelligence agencies).

66

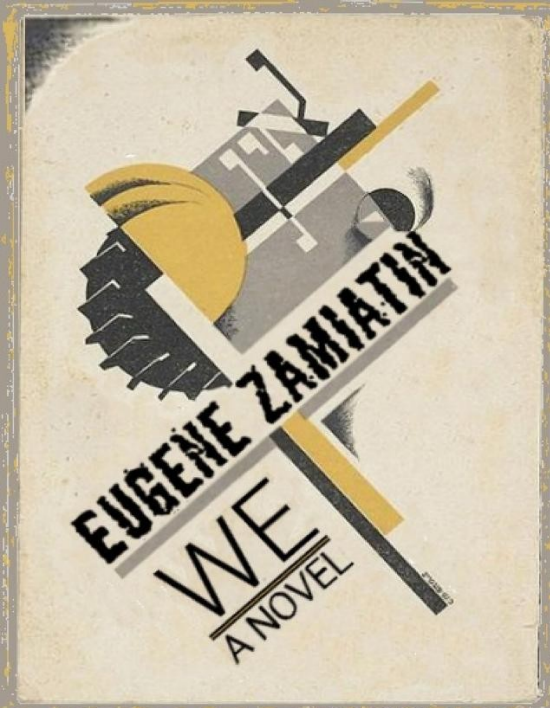




A.I. by Rodrigo Granda

"This cannot be postponed, because in the Western Parts of this city there is still chaos, roaring, corpses, beasts and - unfortunately - a considerable group of numbers who have betrayed Reason."

From "We" - Yevgeny Zamyatin



We, Evgenii Ivanovich Zamiatin, Gregory Zilboorg, E.P. Dutton, New York, [New York], 1924
search.worldcat.org/es/title/2530081





F. M. Dostoyevsky becomes acquainted with Fedorov's ideas.

Who is this thinker, whose thoughts you have conveyed? If you can do so, tell me his real name. He has intrigued me too greatly ... And then I shall say that essentially I am in entire agreement with these ideas. I read them as if they were my own.

—Letter from F. M. Dostoyevsky to Fedorov's pupil P. P. Peterson, March 24, 1878

In replying to Dostoyevsky, Fedorov begins constructing a comprehensive exposition of his Philosophy of the Common Task.

Dostoyevsky becomes acquainted

The question of the fate of the Earth leads us to the conviction that human activity must not be bound by the limits of the Earthly planet. We must ask ourselves: Does our knowledge of the fate awaiting the Earth, of its inevitable end, obligate us to do something, or not? ... God educates man through his own experience: He is the King who does everything not only for man, but also through man; because there is no purposiveness in nature, it must be introduced by man himself, and in this consists the higher purposiveness. The Creator re-creates the world through us; he resurrects all that has perished ... And therefore mankind must not be an idle passenger, but the servant, the crew of our Earthly ship, set in motion by a force as yet unknown.

—N. F. Fedorov, The Question of Brotherhood, or Kinship ...

Dostoyevsky begins work on his novel, The Brothers Karamazov.

The transposition of love. I have not forgotten those either. The belief that we shall come back to life and find each other, all in universal harmony ... The resurrection of our forebears depends on us.

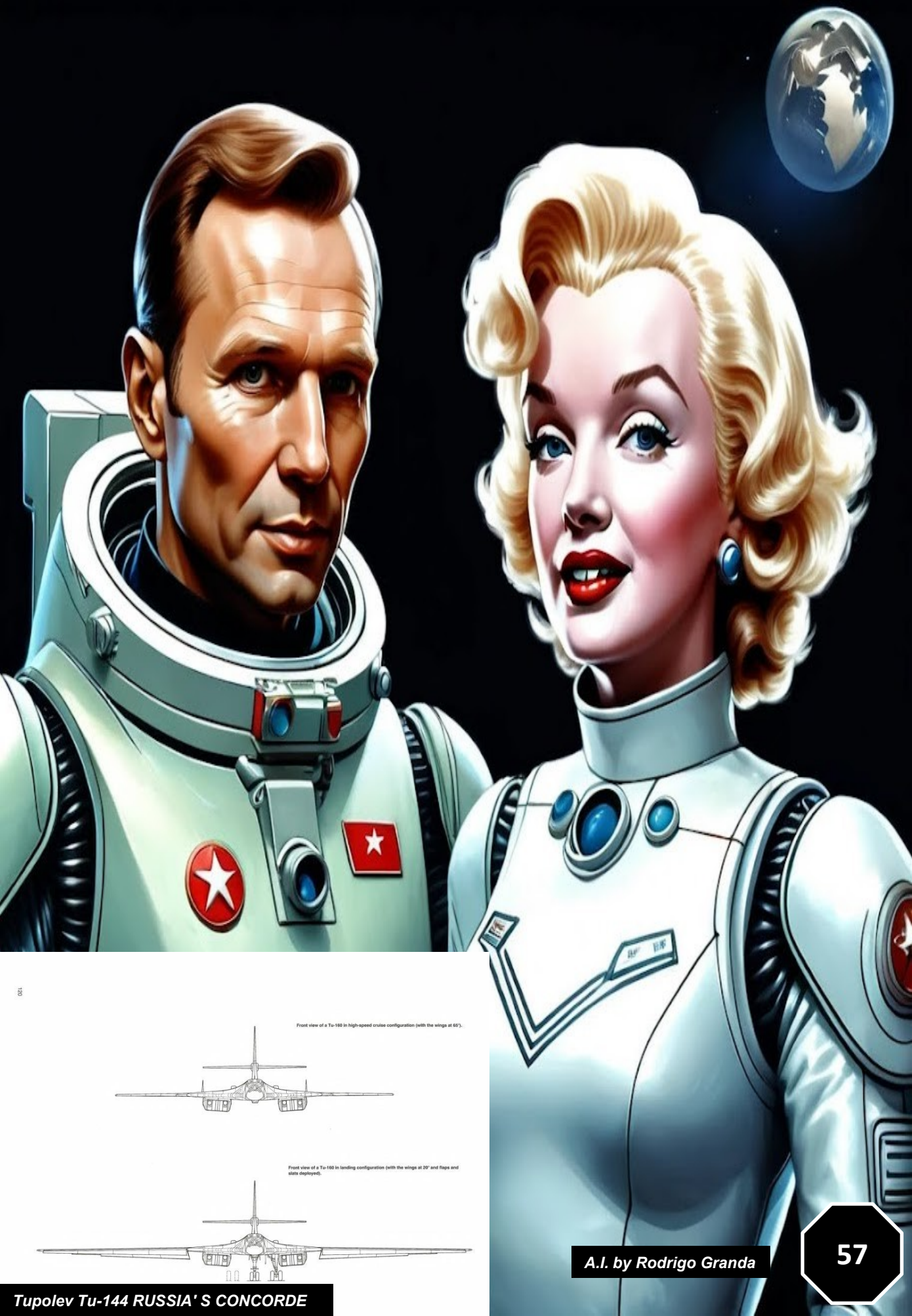
—F. M. Dostoyevsky, preparatory notes for The Brothers Karamazov

In Ryazan, Russia, K. E. Tsiolkovsky makes his first notes on the conquest of space and interplanetary travel, sketches a map of the Solar System, draws an asteroid with a human being under conditions of weightlessness, and ponders how to achieve weightlessness under terrestrial conditions.



“true literature can exist only where it is created, not by diligent and trustworthy officials, but by madmen, hermits, heretics, dreamers, rebels, and sceptics.”

— Yevgeny Zamyatin, *A Soviet Heretic: Essays*



120

Front view of a Tu-144 in high-speed cruise configuration (with the wings at 60°).



Front view of a Tu-144 in landing configuration (with the wings at 20° and flaps and slats deployed).



Tupolev Tu-144 RUSSIA'S CONCORDE

A.I. by Rodrigo Granda



Technika Młodzieży 5 1976 ZSRR

The economist, essayist, and thinker Sergei Andreevich Podolinsky (1850–1891) publishes his work *The Labor of Man and its Relationship to the Distribution of Energy*, in which he propounds the concept of labor as a factor of negative entropy, pointing out that all living creatures—beginning from plants and ending with man—possess the ability to accumulate energy from the Sun and transform it into new, higher forms of energy.

Podolinsky authored more than 50 scientific works, published in Russia and abroad. The range of his scientific interests is very wide: economic theory, sociology, ecology, geography, medicine. The most famous of his works is 'Human labour and its relation to distribution of energy', published in 1880 in St. Petersburg journal *Slovo* (Podolinsky, 1880a). During the same period of time, he published fragments of this work in German, French, and Italian journals. The abridged German version was called 'Menschliche Arbeit und die Einheit der Kraft' ('Human labour and unity of force') (Podolinsky, 1883; it was translated into Ukrainian by M. Grushevsky). This work by Podolinsky was reprinted in 1990 and 2000 in Ukrainian and in 1991 and 2006 in Russian (Podolinsky, 1990; 1991; 2000; Chesnokov, 2006). Using philosophical and socio-economic approaches of Karl Marx, he tried to answer the question: Is there such a type of natural processes which has an efficiency of over a hundred per cent? And he came to the conclusion that it is possible.

**Ukrainian Naturalist and Economist Serhii Podolinsky and His Role in the Formation the Noosphere Concept, Yurii Duplenko, Kateryna Gamaliia, Journal volume & issue Vol. 2, no. 2 pp. 43 – 54, Published in Acta Baltica Historiae et Philosophiae Scientiarum*

Заводская и торьковская

A.I. by Rodrigo Granda

InforMik

MAGAZYN KOMPUTEROWY „MŁODEGO TECHNIKA”

I

1987



JOURNAL

OF UKRAINIAN STUDIES

Roman Serbyn: *Podolynsky's Defense of an Independent Ukrainian Movement*

Translation: *The Podolynsky-Smirnov Correspondence*

Пантелеймон Куліш: *Зазивний лист до української інтелігенції*

Myroslav Shkandrij: *The Worker in Early Soviet Ukrainian Prose*

Vivian Olender: *The Canadian Methodist Church and Assimilation*

Мирослав Прокоп і Іван Лисяк-Рудницький: *Дискусія про ОУН*

Reviews

13
FALL 1982

ЖУРНАЛ
УКРАЇНОЗНАВЧИХ СТУДІЙ

Serhii Andriiovych Podolynsky (1850-91) was the only surviving child of a rich aristocratic family. Little is known about his early life. He spent his childhood on the family estate in Iaroslavka, a village in the southern part of Kiev gubernia. Like other Ukrainophiles before him, Podolynsky probably played with the Ukrainian peasant children from the village, learned their language and songs, and was touched by the peasants' plight. At home he most likely received a patriotic Russian upbringing, since his mother was Princess Kudasheva, and his father a poet of the Pushkin pleiad. The elder Podolynsky, even though he was of Ukrainian descent, was thoroughly Russified and showed little sympathy for the Ukrainian revival; in 1862 he even penned a ditty to discredit Ukrainophile students.

Serhii obtained his secondary education in the Kiev First Gymnasium. In 1867 he enrolled in the Department of Natural Science at the University of Kiev. Andrii Podolynsky did not believe in hampering his son's intellectual growth and did not censure his reading or check his acquaintances. Serhii could thus become familiar with the latest Western and Russian theories and come in contact with the socialist and Ukrainophile ideas espoused by the Ukrainian intellectuals in the semisecret organization known as Hromada. He frequented meetings of various student circles and in one of them heard Mykola Ziber, a rising young Marxist economist, lecture on Marxian economic thought. In 1871 Podolynsky was sent as a delegate by a clandestine Kiev student group to an organizational meeting in Moscow convened by a populist group known as the Chaikovtsy, which specialized in mass propaganda. That year Podolynsky graduated with a candidate's degree and went abroad to study medicine.

The next ten years of Podolynsky's life, spent mostly in Western and Central Europe, were filled with frantic activity and impressive achievements. He studied in Paris and Zurich and received his medical degree from the University of Breslau in 1876. While still a student, Podolynsky used his longer sojourns in Iaroslavka and Kiev to dispense medical help to peasants and workers. He had become a doctor for humanitarian and tactical reasons: medicine relieved human suffering and was a convenient cover for popular education and agitation. Doctor Podolynsky set up evening classes, where he promoted socialist ideas while teaching the three Rs. But he also collected health data and used it later in his publications. Settling down in Montpellier, France, at the beginning of 1878, Podolynsky continued to practice medicine and lectured at the local medical school.

From the spring of 1872, when he met Lavrov in Paris, until 1875, Podolynsky collaborated very closely with the Russian revolutionaries of the Lavrovist faction. Through Lavrov he met Marx and Engels in London in 1872. That same year, as a Lavrovist, he attended the Hague Congress of the First International, where he sided with the federalists against the centralists. While in Zurich, he was one of the leaders of the Lavrovist students in their struggle with the Bakuninists for the control of the local Russian student colony. Podolynsky was the prime mover behind the setting up of Lavrov's journal, *Forward!* He started the search for a suitable printing press, recruited writers, collected funds, set up a route for smuggling the contraband journal into Ukraine, and contributed his own money and articles.

By 1874 Podolynsky had become disenchanted with the Lavrovists and the Russian revolutionaries in general. As a Ukrainophile with Pan-Slavic federalist leanings, he had as his aim a united socialist movement of all the Slavic peoples, and he wanted to see as its organ a popular journal accessible to the common people of the entire Slavic world. Yet the Russian revolutionaries, he discovered, were indifferent to the national question and often openly hostile to Ukrainian aspirations, while *Forward!* remained a "thick" journal for the Russian intelligentsia. This alienated Podolynsky from the Russian movement and drew him closer to the Ukrainian camp.

Podolynsky's commitment to Ukrainophile principles appeared early: at the beginning of 1873 he organized an evening commemorating Taras Shevchenko and even solicited an oration for the occasion from Mykhailo Drahomanov. In 1875 three brochures appeared in Vienna. Two of them, *The Steam Engine* (*Parova mashyna*) and *On Poverty* (*Pro bidnist*), were original works by Podolynsky; the third, *Truth* (*Pravda*), was Podolynsky's adapted translation of the Russian brochure *The Cunning Trick* (*Khitraia mekhanika*) by Vasilii Varzar, a friend from Podolynsky's university days. These brochures were the first socialist publications in the Ukrainian language. *The Steam Engine* was an idyllic description of the life of Ukrainian workers after the socialist revolution; *On Poverty* was an illustration of Marx's theory of surplus value; and *Truth* exposed the injustice of the taxation system.

The politically motivated emigration in 1876 of Drahomanov, and later of Mykhailo Pavlyk, Fedir Vovk, and others, strengthened Podolynsky's determination to work for a Ukrainian socialist movement and facilitated the realization of such old dreams as the publication of a Ukrainian socialist periodical. Podolynsky





A.I. by Rodrigo Granda

The limitations of Podolinsky's perfect machine argument will be familiar to most ecological economists from the reaction generated by Elias L. Khalil's recent suggestion that "the economic process should be conceived after the Carnot cycle, and not the entropy law."¹⁶ Similar to Podolinsky, Khalil argued that insofar as human labor and the Carnot cycle are both "designed *purposefully*" to produce net work or "free energy," neither one is limited by "the non-purposeful, mechanistic entropy law."¹⁷ Lozada aptly described this argument as "basically an 'ultravitalist' attempt to deny that living, purposeful beings are completely subject to all laws of elementary matter such as the entropy law."¹⁸ As Williamson pointed out, one should never confuse the possibility that "a purposeful agency . . . may be interposed in an otherwise spontaneous (or natural) process to produce useful work" with the notion that the "purposeful agency may be of unlimited potency."¹⁹ The basic problem, as Biancardi, *et al.* observed, was with Khalil's (and, we might add, Podolinsky's) assumption that "the Carnot cycle has *the same form* as the economic process."²⁰ Unlike Carnot's ideal frictionless engine, which was conceived as an isolated thermodynamic system (closed to transfers of matter and energy), the human economy is a dissipative system that both draws upon (in fact mines) and dumps waste back into its natural environment. Hence, "each economic process can be regarded as an irreversible transformation," i.e., one that, ecologically speaking, never "returns to the starting conditions."²¹ By neglecting this crucial form-divergence, both Khalil and Podolinsky confused the fact that the reproduction of human life feeds upon the (temporary) fixation of low entropy matter-energy in useful forms, with the fantastic notion that this need not involve increasing entropy from the standpoint of the total biospheric system with which the system of human reproduction co-evolves.

<https://www.jstor.org/stable/4501746>



A.I. by Rodrigo Granda

ТОРЬКАЯ БАЛКА: ТРЕТЬЕ ПЕРЕСЕЛЕНИЕ

A.I. by Rodrigo Granda

the *Common Task* on Pasternak "has been repeatedly stated and demonstrated" (Masing-Delic 1989, 374). Another scholar writes that Masing-Delic "has shown that one of the forest chapters [of *Doctor Zhivago* (chapter 11, section 4)] can be interpreted down to the smallest details as a *literal demonstration* of Nikolai Fedorov's philosophy, with Zhivago himself in a leading role" (Witt 2000, 140, emphasis mine). I would argue, however, that the "rhetoric" of *Doctor Zhivago* amounts to a sustained polemic *against* Fedorov's "common task" and certain related issues in Fedorov's doctrines. In view of the profound implications of Fedorov's great themes for Pasternak's Christian consciousness and for the values Pasternak invested in the concept of Christmas in relation to Blok, it seems worthwhile to reassess the entire question of Pasternak's reception of Fedorov's *Common Task*.

We must begin with a very brief review of Fedorov and his thought.

1.3. The "Moscow Socrates": Life, Thought, and Influence. Nikolai Fedorov was born in 1829, the illegitimate son of Pavel Gagarin, a Tambov prince, in southern Russia. After a sound but interrupted formal education in Tambov and Odessa he supported himself in various central and southern Russian villages as a schoolteacher. In 1869 he was hired as an attendant in the reading room of the Rumiantsev Museum in Moscow—the future Lenin Library, now the Russian State Library. He held this same post for some thirty years, refusing promotion and giving away most of his modest salary (17 rubles a month) to a circle of needy acquaintances whom he called his *stipendiaty* ("stipend-recipients"). His intellectual manner was severe, even imperious, and he was no respecter of rank or stature, showing no deference whatever to such figures as Lev Tolstoi and Valerii Briusov. He never married. Judging by his writings on sexuality—which anticipated much of the spirit of Silver Age mistrust of physical Eros in Solov'ev, Merezhkovskii, Berdiaev and others—, Fedorov was neither heterosexual, nor homosexual, nor "androgynous," but rather "antisexual" in

Boris Pasternak's "Christmas myth": Fedorov, Berdiaev, Dickens, Blok. Sergay, Timothy D. Yale University ProQuest Dissertations Publishing, 2008. 3317276. proquest.com/openview/cc9bfe70600553ee0368bdf65fb6c8f5/1?pq-origsite=gscholar&cbl=18750

orientation. He advocated the systematic sublimation of erotic energies away from procreation and toward the resurrection of forebears. His erudition was enormous: he was so profoundly familiar with the Rumiantsev Museum's book collection that he became well known for retrieving not only the titles requested by patrons, but a great many more on the same subject, whose existence the patrons had never suspected. One of his young *stipendiary* and private pupils was a sixteen-year-old deaf boy with a gift for mathematics and physics named Konstantin Tsiolkovskii. Tsiolkovskii would become the future father of Soviet rocketry and as a thinker, a major figure—along with Fedorov himself and Vladimir Vernadskii—in the movement known as Russian Cosmism. Tsiolkovskii wrote in his memoirs that the kindly Fedorov had taught him “as well as university professors would have done” and even kept him supplied with banned books (Semenova and Gacheva 1993, 260). Fedorov's voluminous and variegated manuscripts were organized and published posthumously by his acolytes Vladimir Kozhevnikov and Nikolai Peterson, and distributed—as Fedorov had instructed—free of charge. It was evidently in part due to his legendary asceticism—which amply recalls the hagiographical tradition of the “Russian kenotic saints”—and in part because he published nothing of his own accord and “philosophized” orally to followers, that Fedorov was christened “the Moscow Socrates” (in Bulgakov 2004 [1908], 392; see Grechishkin and Lavrov 2004 [1979], 102). But Fedorov, unlike Socrates, was indeed a philosophic *writer*, although his literary skills are debated (see Young 1979, 77-86). Much of what Kozhevnikov and Peterson assembled for their second volume was indeed fragmentary and chaotic, but the longer pieces in volume one are relatively well organized and finished, exhibiting an interest in punning aphorisms and original terms. But Fedorov's influence in the early twentieth century may have owed more to his legendary personality and to word-of-mouth than to the original two volumes of the

Boris Pasternak's "Christmas myth": Fedorov, Berdiaev, Dickens, Blok. Sergay, Timothy D. Yale University ProQuest Dissertations Publishing, 2008. 3317276.
proquest.com/openview/cc9bfe70600553ee0368bdf65fb6c8f5/1?pq-origsite=gscholar&cbl=18750

НОВАЯ КАРТА СТРАНЫ



ТОРЬКАЯ БАЛКА: ТРЕТЬЕ ПЕРЕСЕЧЕНИЕ



A.I. by Rodrigo Granda

В «МАЛЮХЕ»
ЧЕРЕЗ ПОВЫШ



A.I. by Rodrigo Granda

Autumn 1881-1882

N. F. Fedorov meets L. N. Tolstoy and V. S. Soloviev. An intellectual and philosophical dialogue develops between the three thinkers.

There are men here too. And God has allowed me to get to know two of them. Orlov is one, the other, and the main one, is Nikolai Fedorovich Fedorov. He is the librarian at the Rumyantsev Library. Remember, I told you about him. He has put together a plan of the common task of all mankind, having as its goal the resurrection of all people in the flesh. Firstly, this is not as insane as it seems. (Don't be afraid, I do not share and have never shared his views, but I have understood them so well that I feel capable of defending those views against any other credo that has an external goal.)

—L. N. Tolstoy, from a letter to V. I. Alexeev (November 15-30, 1881)

1884

L. N. Tolstoy presents an exposition of Fedorov's ideas on resurrection to members of the Moscow Psychological Society. To the question: "How will all the resurrected generations fit onto the Earth?" the writer replies: "The kingdom of knowledge and governance is not limited to the Earth."

1889-1890

L. N. Tolstoy and N. F. Fedorov hold dialogues on art. Fedorov is developing the concept of a theoanthropourgical art that serves the causes of resurrection of the dead and regulation of nature. He opposes art as the creation of "likenesses" of the past and the living ("Ptolemaic art") to the art of reality that transforms the world ("Copernican art"). Leo Tolstoy works on two articles, "Science and Art" and "On Science and Art."

Aesthetics is the science of recreating all the rational beings that have ever been on this tiny Earth (this little drop that has reflected itself in the entire universe and reflected the entire universe in itself), for the animation (and governance) by them of all the immense celestial worlds that have no rational creatures.

—N. F. Fedorov

The Exposition Universelle, or World's Fair, opens in Paris during the 100th anniversary of the storming of the Bastille. For Fedorov, the image of the World's Fair becomes a manifestation of the false paths of civilization, and also of the decadence of art that serves the factory and trade. The philosopher contrasts the Fair with the Museum, which he makes the focus of history, as "a work of salvation," as a work of art that sets before itself the resurrectionary ideal.

The Museum does not permit either knowledge or truth or art, i.e. beauty, to be diverted from the common good, but only memory makes the good common.

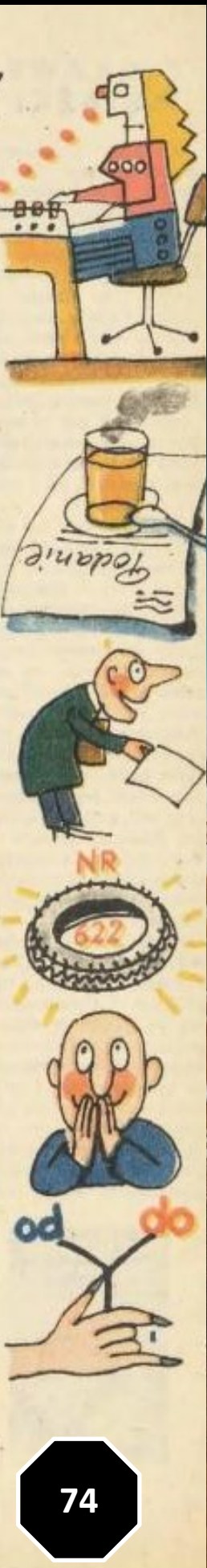
—N. F. Fedorov

In his articles "Beauty in Nature" and "The General Meaning of Art," Vladimir Sergeevich Soloviev presents the development of the world as "the gradual and persistent process" of the animation of matter, which has attained its crown in man.

We must define beauty as the transformation of matter through the incarnation in it of another, supermaterial principle.

—V. S. Soloviev

•<https://cosmos.art/timeline>



A.I. by Rodrigo Granda

NOWE SPOSOBY WYDOBYCIA I PRZETWORU WĘGLA

W ZSRR



A.I. by Rodrigo Granda



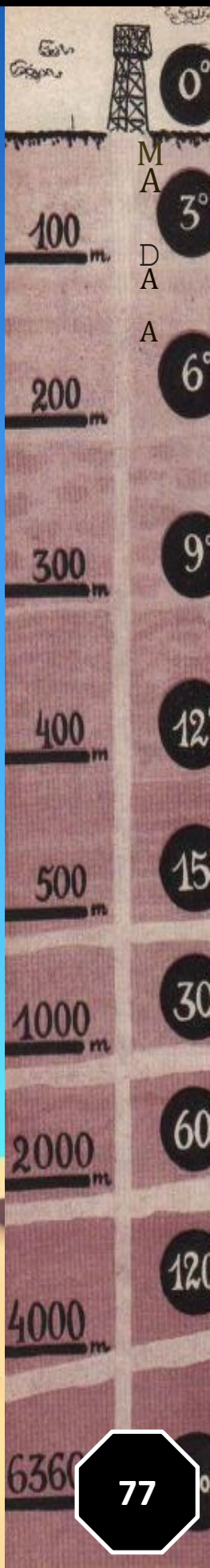
WARSZTACIE
ELEKTRYCZNA ZGRZEWARKA PUNKTOWA



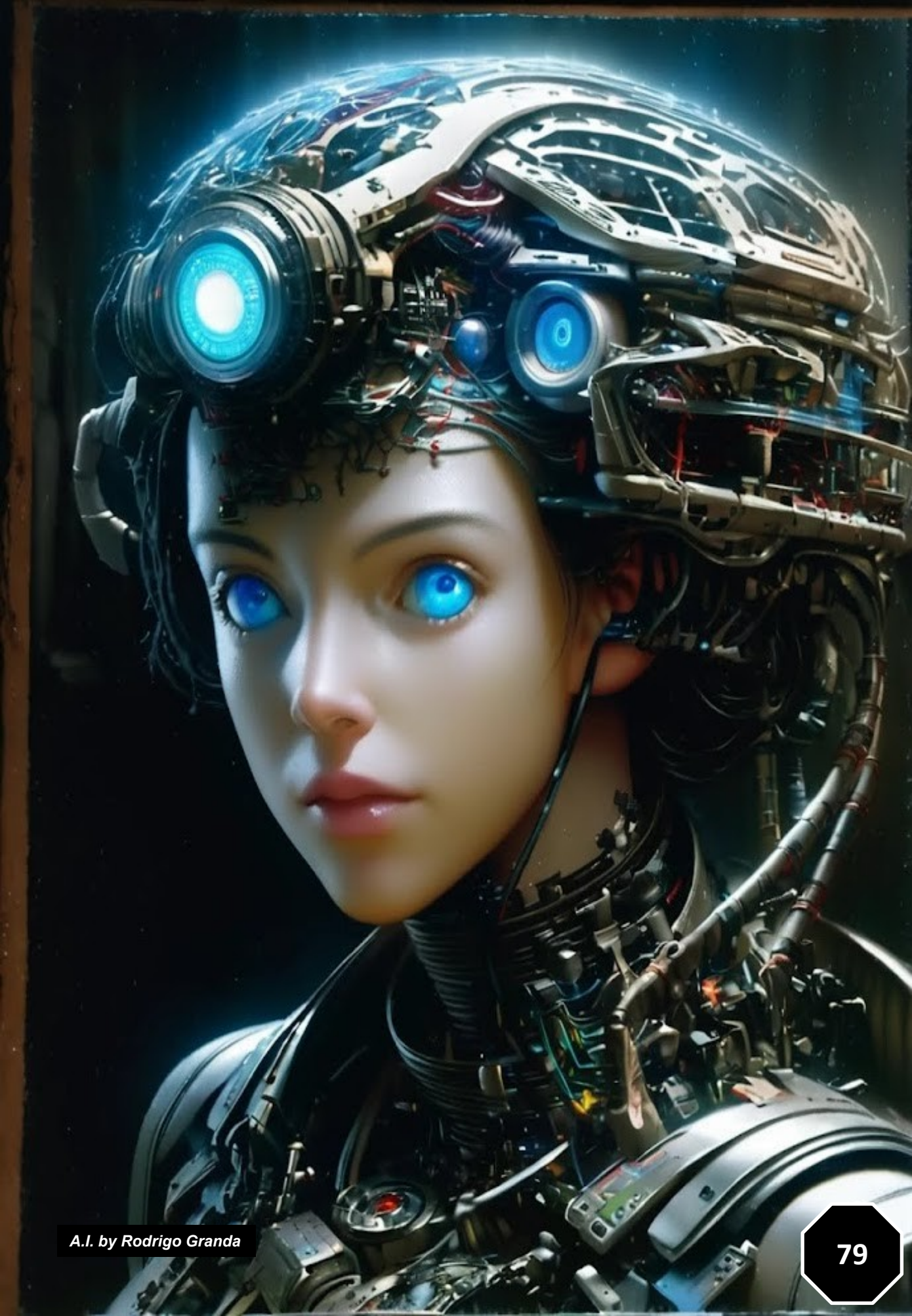
A.I. by Rodrigo Granda



A.I. by Rodrigo Granda







Recent Definitions of Cosmism

Early references to Russian Cosmism as a school of thought came in the first decades of the twentieth century,⁶ but the first retrospective scholarly attempts to define who the Cosmists were and what distinguished the Cosmist from other schools of thought came in the late 1980s and early 1990s, when ideas, texts, and materials suppressed through the Soviet period began to reappear. Svetlana Semanova, today's leading proponent and authority on the movement, has found the "defining genetic mark" of Cosmist thought to be "active evolution." In her introduction to a valuable anthology of Cosmist thought published in 1993, she wrote:

To avoid an unwieldy and limitless extension of this philosophical current is possible, if, from the start, we designate a principally new kind of relationship to the world, displaying a defining genetic mark. This is the idea of *active evolution*, i.e., the necessity for a new conscious stage of development of the world, when humanity directs it on a course which reason and moral feeling determine, when man takes, so to say, the wheel of evolution into his own hands. . . . Man, for actively evolutionary thinkers, is a being in transition, in the process of growing, far from complete, but also consciously creative, called upon to overcome not only the outer world but also his own inner nature.⁷

Thus, in Semanova's definition, Cosmism not only shifts our perspective from an earth-centered to a cosmos-centered view, not only shifts our self-image from earth dweller to cosmic citizen, but emphasizes that present humanity is not the end point of evolution, that in addition to its long past the evolutionary process also has a long future, and that humanity is now in a position to direct and shape its own future evolution.

In an article from a collection devoted to the broad topic of Russia and the occult, a leading Western scholar of Russian intellectual history, Michael Hagemeister, adds more "genetic marks" to the definition:

"Russian cosmism" and "Russian cosmist thinking" are terms indicative of a broad intellectual movement in contemporary Russia which has scarcely been noticed in the West. . . . Stated briefly, Russian cosmism is based on a holistic and anthropocentric view of the universe which presupposes a teleologically determined—and thus meaningful—evolution; its adherents strive to redefine the role of humankind in a universe that lacks a divine plan for salvation, thus acknowledging the threat of self-destruction. As rational beings who are evolving out of the living matter . . . of the earth, human beings appear destined to become a decisive factor in cosmic evolution—a collective, cosmic self-consciousness, active agent,

and potential perfecter. Cosmic evolution is thus dependent on human action to reach its goal, which is perfection or wholeness. By failing to act, or failing to act correctly, humankind dooms the world to catastrophe. According to cosmism, the world is in a phase of transition from the "biosphere" (the sphere of living matter) to the "noosphere" (the sphere of reason). During this phase the active unification and organization of the whole of humankind . . . into a single organism is said to result in a higher "planetary consciousness" capable of guiding further development reasonably and ethically . . . changing and perfecting the universe, overcoming disease and death, and finally bringing forth an immortal human race.⁸

Active or self-directed evolution, then—holistic, anthropocentric, and teleologically determined effort—are some of the terms that scholars have applied to all the Russian Cosmist thinkers, whether the given Cosmist is a poet, an artist, a theologian, a philosopher, or a natural scientist. To these marks, I would add a few more general characteristics. One is the previously mentioned tendency, which will be a primary focus of the present study, to transform esoteric knowledge into exoteric, to turn elements of traditional occult wisdom into new directions in philosophy, theology, literature, art, and science, a tendency that has allowed some critics of Cosmism to dismiss it as mere pseudoscience, pseudotheology, and pseudophilosophy. But as we shall see a bit further along, the lines between intellectual categories are perhaps more often blurred in the Russian tradition than in Western European traditions of speculation. A better way to describe Russian Cosmism than to call it pseudo this or pseudo that might be to regard it as occupying a unique borderland, a crossover area between science and magic: a back-and-forth process in which thaumaturgy finds academic legitimacy, and academic knowledge becomes thaumaturgical.

As also mentioned above, and as many commentaries, including my own,⁹ have often observed, the Cosmists also characteristically display an emphasis on the "Russianness" of their projects, a suggestion—sometimes even an insistence—that being Russian has something to do with the cosmic scope of their creative thought, that a Slavic instinct for expansiveness, wholeness, unity, and total solutions underlies the global, and beyond-global character of their investigations and projects. In several of the Cosmists, we see a neo-Slavophile, neo-Eurasian, or even a Russian nationalist tendency that does not necessarily contradict or interfere with the international, interplanetary, intergalactic scope of their vision. Borrowing Peter Chaadaev's memorable

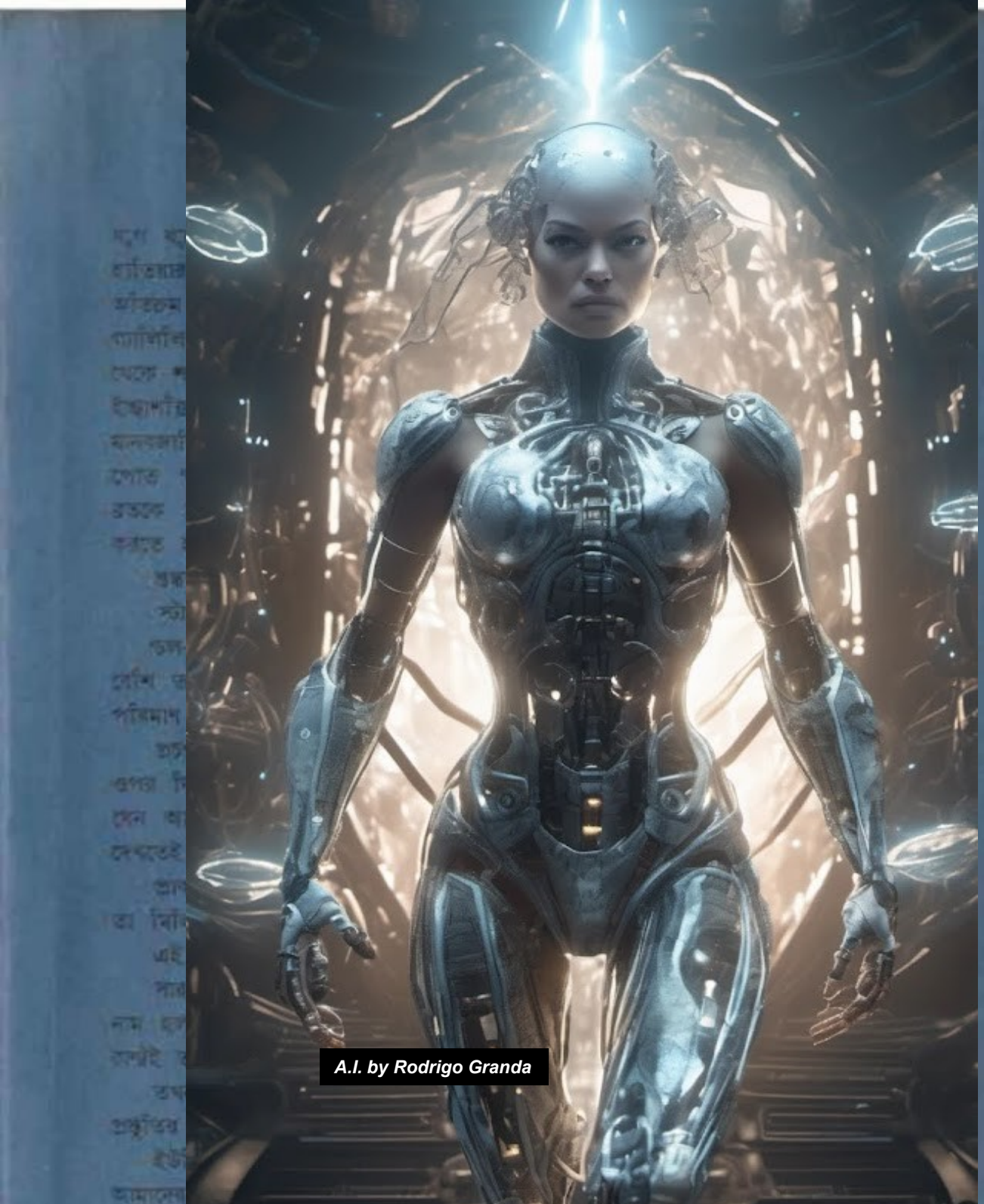


A.I. by Rodrigo Granda

Transhumanism

Fedorov points out that we need to breach the gap between the power of technology and weakness of the human physical form. The transition is overdue from purely technical development, a “prosthetic” civilization, to organic progress, when not just external tools, artificial implements, but the organisms themselves are improved, so that, for example, a man can fly, see far and deep, travel through space, live in any environment. Man must become capable of “organodevelopment” that so far only nature was capable of. Fedorov talks about supremacy of mind, “giving, developing organs for itself” and anticipates V. Vernadsky’s idea of autotrophic man. He argues that a man must become an autotrophic, self-feeding creature, acquire a new mode of energy exchange with the environment that will not end.

Fedorov repeatedly said that only broad scientific studies of aging, death, after death condition, only the science that strives to achieve a transformed immortal life, can really uncover the means to overcome death.



A.I. by Rodrigo Granda

Transformation of past physical forms

The revival of people who lived in the past is not a recreation of their past physical form — it was imperfect, parasitic, centered on mortal existence. The idea is to transform it into self-creating, mind-controlled form, capable of infinite renewal, which is immortal. Those who haven't died will go through the same transformation. The man will have to become a creator and Organizer of his organism ("our body will be our business"). In the past the development Of Civilization happened by increasing human power using external tools and machines — the human Body remained imperfect.

রা সঙ্গে থাকারিনে
থাকেই তিনি টের



A.I. by Rodrigo Granda

Restoring life and making it infinite

Fedorov tried to outline specific directions for scientific research for possibility of restoring life and making it infinite. His first project is connected with collecting and synthesizing decayed remains of dead based on "knowledge and control over all atoms and molecules of the world". This idea of Fedorov is related to the modern practice of cloning. The second approach described by Fedorov is genetic-hereditary. The revival could be done successively in the ancestral line: sons and daughters restore their fathers and mothers, they in turn restore their parents and so on. This means restoring the ancestors using the hereditary information that they passed on to their children. Using this genetic approach it is only possible to create a genetic twin of the dead person (the problem of identity in cloning). It is necessary to give back the revived person his old mind, his personality.

Fedorov speculates about the idea of "radial images" that may contain the personalities of the people and survive after death. Nevertheless, Fedorov noted that even if the soul is destroyed after the death, the man will learn to restore it whole by mastering the forces of decay and fragmentation.



A.I. by Rodrigo Granda

Immortality for all

Achieving immortality and revival of all people who ever lived are two inseparable goals, according to Fedorov. Immortality is impossible, both ethically and physically, without revival. We can't concede that our ancestors, who gave us life and culture, are left to die, that our relatives and friends die. Achieving immortality for living individuals and future generations is only a partial victory over death, only the first stage. The full victory will be achieved only when everyone is returned to a transformed immortal life.

Two reasons for death

গ্যাম্বান 'ভস্ক'এ
প-কক্ষ, তাপ-ক
হাজের কলক



A.I. by Rodrigo Granda

Two reasons for death

The human life, emphasized Fedorov, dies out for two reasons. First is internal: the material organization of human, his functionality is incapable of infinite self-renewal. To overcome this, psychophysiological regulation of the human organism is needed. The second reason is the spontaneous nature of the external environment, its destructive character that must be overcome with regulation of nature. Regulation of nature, "introducing will and reason into nature" includes, according to Fedorov, prevention of natural disasters, control of the Earth climate, fight against viruses and epidemics, mastery of solar power, space exploration and unlimited creative work there.



A.I. by Rodrigo Granda

Mankind's Common Cause

Fedorov argued that the evolutionary process was directed towards increased intelligence and its role in the development of life. The Man is the pinnacle of evolution, as well as its creator and director. He must direct it where his reason and morality dictate. Fedorov noted that mortality is the most striking indicator of yet imperfect, contradictory nature of Man and the deep reason for most evil and nihilism in man and mankind. Fedorov argued that the struggle against death can become the deepest and the most natural cause uniting all people of Earth, regardless of their nationality, race, citizenship or wealth (he called this the Common Cause).

Fedorov thought that death and afterdeath existence should become the subject of comprehensive scientific enquiry. Achieving immortality and revival is the highest goal of science. And this knowledge must leave the laboratories and become the common property of all: "Everyone must be learning and everything be the subject of knowledge and action".



Y. GAGARIN

SOVIET MAN IN SPACE

MAN IN SPACE!

A man on board a spaceship. . . . It took thousands of experiments in laboratories, scores of test-launchings and the flight of many earth satellites to develop all the instruments for a manned flight in space and for a cosmonaut's safe return.

The day came when everything was in readiness.

On April 12, 1961, the Soviet Union placed in orbit the world's first manned spaceship, the *Vostok*.

And the man who made this epoch-making flight was Yuri GAGARIN, citizen of the U.S.S.R.

The launching of the multi-stage space rocket went off smoothly. When the *Vostok* gained the required speed of eight kilometres a second it separated from the rocket carrier and began its orbital flight round the earth.

The spaceship reached a maximum distance of 327 kilometres from the earth. With the cosmonaut but without the last stage of the carrier rocket it weighed 4,725 kilograms.

It carried all the instruments and apparatuses needed to ensure safety during the flight and the landing and also to enable the cosmonaut to orient the ship on the orbit at any time. Two-way radio communication was maintained with the cosmonaut during the preparations for the take-off and throughout the flight. A radiotelemetric and TV systems enabled doctors to keep the spaceman under observation.

Yuri Gagarin felt well in space. He communicated all the necessary information on how he felt and on the work of the cabin systems even during the tense period of acceleration, when the rocket's powerful motors were operating and the cosmonaut was under the influence of g-forces, vibration and noise. Yuri Gagarin carried out the entire flight programme. He kept in constant touch with the earth through several telephone and telegraph channels, observed the situation around him, watched the instrument panel and recorded his observations in a log and on a tape-recorder. He found the state of weightlessness easy to bear. He ate, drank and felt the same sensations as on earth.

After the spaceship had described a complete orbit round the earth, the signal for the landing was given

as provided for by the programme. The retro-motor was switched on at 10:25 hours Moscow time, and the spaceship slowed down and began the descent.

At 10:55 after successfully fulfilling its programme, the *Vostok* landed safely in a predetermined region in the Soviet Union.

Yuri Gagarin's first words after the landing were: "Please report to the Party and Government and to Nikita Sergeyevich Khrushchov in person that landing went off normally, I am all right and have no injuries or bruises."

The first manned space flight round the earth lasted 108 minutes. And all this time the world was kept in suspense.

It seemed that an electromagnetic storm had swept across the world. Radio stations in every country interrupted their broadcasts to inform their listeners that man's greatest dream had come true. Newspapers recast their front pages and put out special editions with the headline:

MAN IN SPACE.

And as everybody expected he was a SOVIET MAN.

. . . On April 14, Moscow gave Yuri Gagarin a hero's welcome. The Soviet capital, the entire Soviet Union and the whole world awaited this hour for two days. Hundreds of thousands of Muscovites filled the gaily decorated streets and squares. Millions of televiewers in the Soviet Union and Europe sat glued to their TV sets watching the moving welcome that the people were giving the man who had paved the way into space.

It was a fantastic, unforgettable day—the meeting at the airport where the leaders of the Soviet Union headed by Nikita Khrushchov were gathered, the triumphal procession through the Soviet capital, the rally in Red Square, the colourful and stirring demonstration of the working people of Moscow in honour of the first cosmonaut, in honour of the new Hero of the Soviet Union. . . .

The feat performed by Yuri Gagarin and the magnificent work that was done by the Soviet scientists, engineers and workers who prepared and made this flight possible will always be a landmark in the history of our planet.

Official publicity leaflet printed by the Soviet Union (USSR) to celebrate the first manned space flight by the *Vostok 1* spacecraft flown by Yuri Alexeyevich Gagarin on 12 April 1961. The photograph shows Gagarin in his Soviet Air Force uniform. Yuri Gagarin was feted as a national hero on his return to earth. He was promoted to the command of the Soviet cosmonaut program and was training to return to space with the first Soyuz missions when he was killed in the crash of a MiG-15UTI training jet in March 1968.



Pioneers of Space



A.I. by Rodrigo Granda



A.I. by Rodrigo Granda

SOVIET
SPACE
GIRL



A.I. by Rodrigo Granda





A.I. by Rodrigo Granda





A.I. by Rodrigo Granda

Posthumanism, the idea that human beings will in the future acquire such command over nature that they can alter the most fundamental conditions of human existence (birth, death, the limits of space, time and economics as we know them, etc.) is generally regarded as a twentieth-century phenomenon. However, while most closely identified with figures like Marvin Minsky, Hans Moravec, Ray Kurzweil and FM-2030 in our time, and earlier thinkers like J.D. Bernal and J.B.S. Haldane occasionally mentioned, something of this idea may in fact be as old as civilization. It is probably significant that the Epic of Gilgamesh, the first great work of literature in history, centers on its hero's pursuit of immortality. Alchemy, with its homunculi and transmutation of elements, its toying with the line between life and death (not least of all in its own pursuit of immortality), can certainly be seen as a forerunner as well, and one not unconnected to modern science—no less a figure than Isaac Newton having himself been an alchemist. Antecedents are also evident in the earliest stirrings of the Scientific Revolution of the early seventeenth century, in the calls of Francis Bacon and Renée Descartes for human beings to master the forces of nature and effect all things possible—with a glimpse of the results in Bacon's New Atlantis. The inhabitants of Bacon's utopia of Bensalem have, among other technologies, life extension, robots, and the ability to control earthquakes and storms.



A.I. by Rodrigo Granda

Doing so, Fedorov teaches, requires the whole world to come together and treat the project as the “moral equivalent of war,” all of humanity completely devoting itself to the struggle against the common foe, death. In the process, all of the ills that human beings suffer from (war, poverty, disease, etc.), being rooted in the problem of mortality, would pass away, creating a perfect world in which we would all live in brotherhood (and sonship) forever. Moreover, this task is not one for a distant future that can forever be put off, but humanity’s proper vocation in the here and now.

This idea of committing the whole planet to scientifically raising the dead may seem odd. Even taking into account that his vision was very much a work in progress, and so full of ambiguities, apparent contradictions and even a few notions frankly rendered obsolete by the growth of scientific knowledge, it gets odder still the closer one looks at the details. (Among other things, he makes the case that the Russian Czar is uniquely fitted to lead the global project.) Accordingly, Berdyayev’s view that Fedorov was exemplary of the Russian spirit notwithstanding, it may seem that his following must have been limited to a handful of cranks. However, the few who knew and were influenced by his ideas in his lifetime were members of an extremely elite circle, “the greatest of Russian people” as Berdyayev puts it—including the writers Lev Tolstoy and Fyodor Dostoyevsky, the two greatest figures in Russian literature; and the philosopher Vladimir Solovyev, perhaps the pivotal figure in Russian philosophy in the late nineteenth century.

Granting that, it may seem his idea has little to do with space flight, but as it happens, Konstantin Tsiolkovsky met Fedorov and became acquainted with his ideas when he was sixteen—including space flight. To help bring the dead back to life, Fedorov believed that humanity would eventually launch expeditions across the cosmos to recover particles that once belonged to their ancestors in order to reconstitute their bodies. Additionally, since Earth would not be big enough to accommodate all of the people who had ever lived at once, room would be found for them on other planets. While there is some controversy over Fedorov’s precise impact on Tsiolkovsky’s thoughts on space flight, as Professor George Young, author of *Nikolai F. Fedorov: An Introduction*, told me “most commentators in Russia have agreed that... Fedorov had much to do with Tsiolkovsky’s development in that direction.”

Fedorov’s association with Tsiolkovsky would by itself seem enough to assure him a place in the annals of the history of space flight. However, his ideas also directly won him a wide audience in the years that followed, with “Fedorovism” a real force in pre-revolutionary Russia and the early Soviet period—a time of unique intellectual ferment in regard to space travel, as Brian Harvey shows in his recent book *Russian Planetary Exploration: History, Development, Legacy and Prospects*. While this climate was suppressed by Stalin in the 1930s, following his death the discourse on space flight revived, with the result that Sputnik was not a shock to Soviet citizens but instead the realization of an old idea. (Indeed, there are still thinkers today who cite Fedorov’s ideas as influences on their own, like futurist Michael G. Zey, author of *The Future Factor: The Five Forces Transforming Our Lives and Shaping Our Destiny*.)



A.I. by Rodrigo Granda

In the process of working out his main idea Fedorov, who was an ardent and capable student of the sciences as well as a religious philosopher, also suggested a number of ideas that may have seemed outlandish in his day but are fairly mainstream today. Over a century ago he conceived of shifting the world's energy base from fossil fuels to solar energy; viewing the Earth as an ecosystem that must be maintained and regulated rather than an object to be exploited; and replacing human body parts with artificial organs when needed.

His ideas about immortality also mark him as a clear forerunner of transhumanist thought, one of the main predecessors of which was the Russian Cosmism influenced by Fedorov's thought. Indeed, Fedorov's idea that space travel might be part of a larger transhuman evolution is a familiar one today, from both science fiction and science speculation. The possibilities of biotechnology and life-extending nanites aside, Raymond Kurzweil anticipates in books like *The Age of Spiritual Machines* that in a matter of decades human beings will be uploadable into computers—after which they need never die, and in which form they might take interstellar journeys.

Frank J. Tipler's *The Physics of Immortality* is even more radical. Tipler argues that evolution will end with the development of a vast artificial intelligence running simulations of all the sentient beings that have ever existed, a process that Tipler himself has described as a the resurrection of all who have ever died. While Tipler did not depend on the religious philosophy of Fedorov or anyone else in working out his system, the parallel is there nonetheless.

Of course, all of this raises the question of why Fedorov's life and work is not more widely known. The simple answer is that Russian philosophy has been unfairly neglected in the West, and it is difficult to find copies of the major works of even much better known thinkers in any language, let alone good English translations. (Have you ever tried to actually run down an English-language version of any of Konstantin Tsiolkovsky's works, for instance?)



A.I. by Rodrigo Granda



Phantom-L

Chey Cyborg Ghost and Pro

Cyborgin Clob

Me o blidjio gnom
immortal. Gnomi the
unre able with City of
palest and of outoac
puffen back. Also, in
outoac partical blime
for hura pomee idj
more pomee idj
unre able to part blime



A.I. by Rodrigo Granda



A.I. by Rodrigo Granda

1. The contemporary humanity is divided into the learned and unlearned, the rich and poor. The common task is to restore the kinship and unity of the human kind.
2. People are brothers because they have one heavenly Father. Religion is the way to unification.
3. True religion is not an abstract faith in God the Father but the worship of all our fathers and forefathers since they gave life to us.
4. The common task of humanity is the resurrection of all previous generations. Brotherhood cannot be limited to the living but must include all generations.
5. The so-called progress is immoral because it consists in the swallowing up of the old by the new, in the displacing of the fathers by the sons.
6. The progress increases the force of death, the superiority of the living over the dead and of the young people over the old ones.
7. Death as an inevitability of nature is an insult to humanity. The project, called the Common Task, is directed toward overcoming death through technological advancement.
8. All natural laws, death being only one, must be reversed in order that humanity can manifest God's omniscience and omnipotence. Everything granted must be transformed into something crafted.
9. Contemporary civilization has procreative obsession, which has given rise to a feminized industry of conspicuous consumption oriented toward seduction.
10. History as a succession of generations, whereby the new supplants the old, must give way to a retrospective tendency that emphasizes immortality and the resurrection of ancestors.
11. "Supramorality" demands that sons return their debt of love to their fathers by resurrecting them. All technological resources must be dedicated to this task of preserving and revitalizing the remains of deceased fathers.



A.I. by Rodrigo Granda

12. Christianity is primarily the religion of resurrection, which echoes the Orthodox privileging of Easter over all other holidays, including Christmas.

13. Man is called to worship God by literalizing through practice everything in Scripture that is usually interpreted only in a spiritual sense, as symbols of another world.

14. The moral task of humanity is not to wait for the Last Judgement, but to follow the example set by Christ and endeavor to make bodily resurrection possible on the earth, to transform the entirety of human existence into a man-made and continuous Easter.

15. The museum, as a collection of the ancestors' remains, is the central cultural institution of humanity, which works also as a laboratory of resurrection science.

16. With the conquest of death and attainment of immortality, procreation becomes obsolete, and the focus of human history shifts to cosmic expansion, which is necessary to accommodate the innumerable resurrected generations of ancestors.

*16 BASIC IDEAS OF NIKOLAI FEDOROV, Mikhail Epstein, 1995.
emory.edu/INTELNET/four_thinkers.html



A.I. by Rodrigo Granda

Not only in the Catholic Church, but also in other Christian denominations, the undercurrents supportive of medical progress and life extension are strong. Thus, one of Russia's greatest life-extensionist visionaries was Nikolay Fedorovich Fedorov (1829-1903) – a Russian Pravoslav religious philosopher, the founder of "Russian Cosmism," respected and recognized as an influence by Lev Tolstoy, Fyodor Dostoevsky, Konstantin Tsiolkovsky (the visionary of space exploration), Vladimir Vernadsky (the author of the concept of the "noosphere"), Alexander Chizhevsky (a pioneer of electrophysiology), among many great Russian thinkers. According to Fedorov's Philosophy of the Common Task (most of his works appeared posthumously in 1906 and 1913 under this title), the Christian doctrine of salvation dictated a practical program toward individual and social immortality, even resurrection of past generations, which, he believed, would be achieved by collective, scientific effort. In setting these goals, Fedorov presented himself as a devoted Russian orthodox Christian, envisioning that "Pravoslav Christianity, that will sanctify this union, will become the common religion."²³ In present day Russia, Pravoslav Christianity, with its hope of universal salvation, has resurfaced as one of the ideological foundations for Russian life-extensionism, going back to Fedorov's original propositions, as for example expressed by the "Fedorov movement" mainly centered in Moscow.²⁴ (Though of course, this is not the only ideology associated with life-extensionism in Russia.)

HISTORY OF RUSSIAN PHILOSOPHY

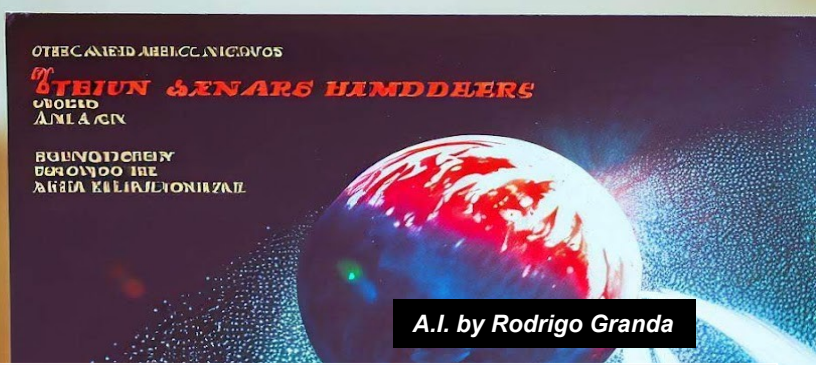
by N. O. Lossky

History of Russian philosophy

History of Russian philosophy, Autor: N. O. Losskiĭ. International Universities Press, New York, [1951]
worldcat.org/es/title/375099

Philosophy:

Lossky was one of the few Russian philosophers of the nineteenth and twentieth centuries whose interest was primarily philosophical, not primarily social. His greatest philosophical influence was Leibnitz's Monadology. In *The World as an Organic Whole*, Lossky lays out a neo-Leibnitzian, neo-Platonic theory based on monads, or "substantival agents." Lossky's monads are radically free to choose their own destiny. Some choose the way of divine righteousness and God's Kingdom, others do not and fall into the material realm, which is inherently "fallen." Lossky's "monad" are not merely individual entities as in most modern Western philosophy; they are already connected in an organic unity. He replaced epistemological individualism with what he calls "intuitivism."

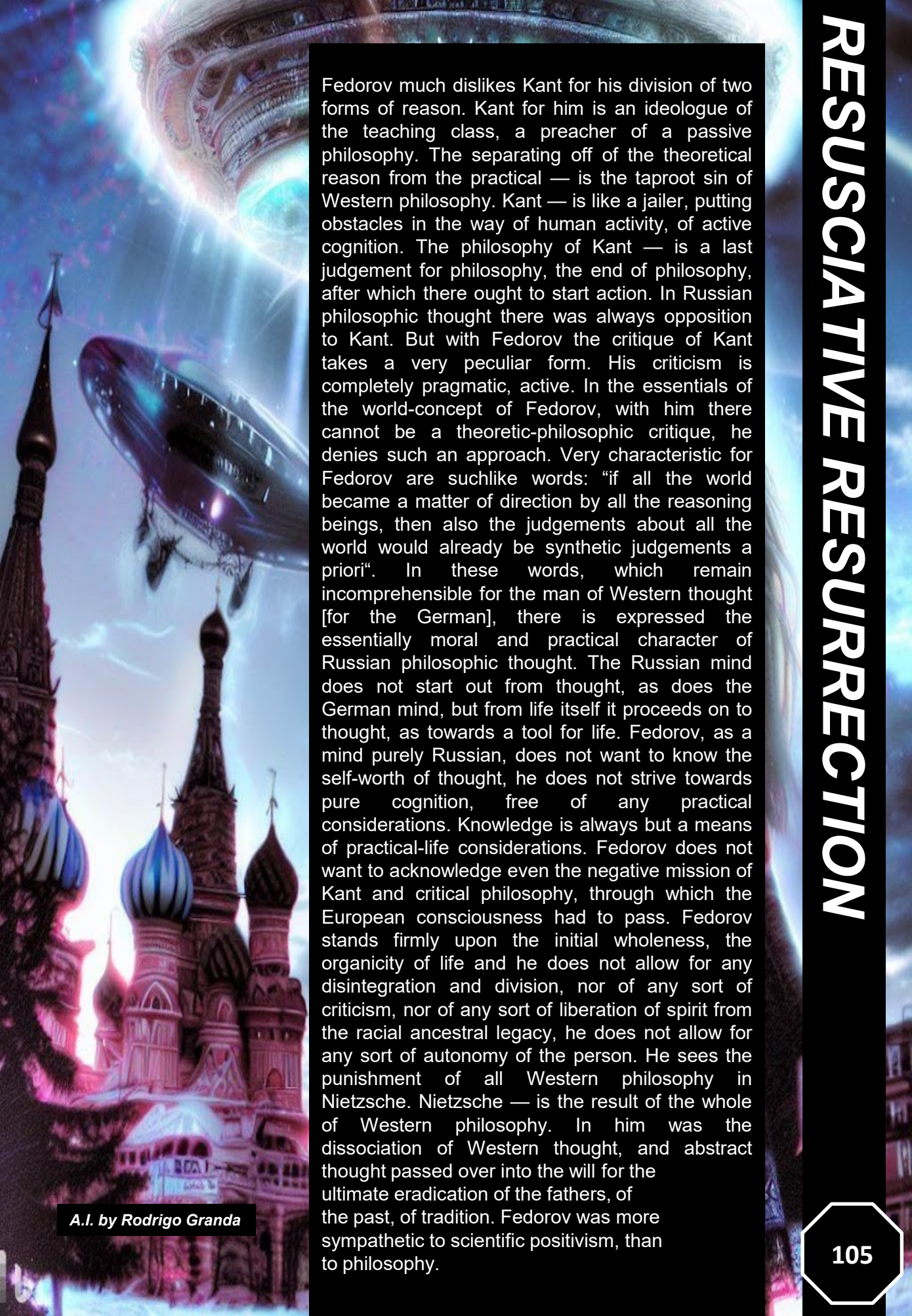


A.I. by Rodrigo Granda

The first aspect of that is to define precisely what we mean by “utopianism.” One of the problems with this term is that it has two meanings. In the general sense, “utopian” is used negatively to mean unrealistic or idealistic. In this sense, I think we could brand practically every thinker we’ve read for this course as utopian in one way or another. But that isn’t a particularly useful starting-point for discussion, so we’ll be concentrating on the more specific, philosophical and (perhaps) positive meaning of utopia that refers to the creation or depiction of a perfect society. This goes back to Plato’s Republic and government by “philosopher kings” that aims to bring order and remove poverty. But its most significant early modern incarnation is in Sir Thomas More’s 1516 book *Utopia*, which depicts an imaginary society living on an island. The word “utopia” comes from the Greek for “no-place” but may also entails suggestions of “good-place,” so the implication from this starting point is not only that it refers to the perfect society, but also that such a place cannot exist.

And that sense of the impossibility of utopia also quickly transforms into its opposite, the supposedly perfect society that turns into a nightmare of oppression. This is not the place for even a partial survey of the range of utopian and dystopian literature, because this has become a very popular theme, with particular resonances for science fiction. But among the most famous works in this genre, one could mention Swift’s *Gulliver’s Travels* (1726), which has elements of both utopias and dystopias, the designer William Morris’s utopian socialist/science fiction work *News from Nowhere* (1890), and H. G. Wells’s optimistic *Men Like Gods* (1923), about a parallel universe. Aldous Huxley’s *Brave New World* (1932) was written in part as a critique of Wells’s simplistic utopianism, and George Orwell’s *Animal Farm* (1945) and *1984* (1948) are probably the most famous examples of the genre in English. Orwell has particular resonances for the study of Russian utopias because *Animal Farm* acts as an allegory of the Russian Revolution, and *1984* was inspired in part by the reality of the Stalinist regime and in part by the fictional totalitarian state of Evgeny Zamyatin’s novel *We* (1921).

So this is far from being a uniquely Russian theme, but it is nevertheless true to say that that it has been embraced by Russian thinkers and writers (not that you’d know it from the Wikipedia article on utopia, which does not refer to a single Russian author). Both the religious and the radical traditions of Russian thought contain strongly utopian and dystopian features, sometimes with both featuring in the work of a single author. I’ll examine some these, including Zamyatin, in more detail in the final lecture, but now I want to turn to Fedorov, because I think he represents the pinnacle and the most extraordinary example of Russian utopian thinking, and is able therefore to tell us a great deal about what utopianism means in the Russian context and what its particular features are; it should also become apparent how his utopianism relates to later developments, both in Russia and elsewhere, not only in science fiction, but also in actual scientific advances.



Fedorov much dislikes Kant for his division of two forms of reason. Kant for him is an ideologue of the teaching class, a preacher of a passive philosophy. The separating off of the theoretical reason from the practical — is the taproot sin of Western philosophy. Kant — is like a jailer, putting obstacles in the way of human activity, of active cognition. The philosophy of Kant — is a last judgement for philosophy, the end of philosophy, after which there ought to start action. In Russian philosophic thought there was always opposition to Kant. But with Fedorov the critique of Kant takes a very peculiar form. His criticism is completely pragmatic, active. In the essentials of the world-concept of Fedorov, with him there cannot be a theoretic-philosophic critique, he denies such an approach. Very characteristic for Fedorov are suchlike words: “if all the world became a matter of direction by all the reasoning beings, then also the judgements about all the world would already be synthetic judgements a priori”. In these words, which remain incomprehensible for the man of Western thought [for the German], there is expressed the essentially moral and practical character of Russian philosophic thought. The Russian mind does not start out from thought, as does the German mind, but from life itself it proceeds on to thought, as towards a tool for life. Fedorov, as a mind purely Russian, does not want to know the self-worth of thought, he does not strive towards pure cognition, free of any practical considerations. Knowledge is always but a means of practical-life considerations. Fedorov does not want to acknowledge even the negative mission of Kant and critical philosophy, through which the European consciousness had to pass. Fedorov stands firmly upon the initial wholeness, the organicity of life and he does not allow for any disintegration and division, nor of any sort of criticism, nor of any sort of liberation of spirit from the racial ancestral legacy, he does not allow for any sort of autonomy of the person. He sees the punishment of all Western philosophy in Nietzsche. Nietzsche — is the result of the whole of Western philosophy. In him was the dissociation of Western thought, and abstract thought passed over into the will for the ultimate eradication of the fathers, of the past, of tradition. Fedorov was more sympathetic to scientific positivism, than to philosophy.

The teaching of Fedorov about cognition is torn by a certain contradiction and already in any case it suffers a fatal vagueness. Fedorov believes in the boundless power of knowledge and he sets before knowledge the active task of the regulating of all nature, of the transforming of the world. But does cognition, according to Fedorov, possess an active, a creative nature? What is cognition? Fedorov inclines towards the understanding of cognition as a means towards practical ends, as a pragmatic tool. Cognition — is instrumental. But as to the nature of cognition itself Fedorov indicates nothing at all. He even denies, that cognition itself changes anything in the world-order. Brought up upon a purely positivist understanding of knowledge, he does not posit any question, whether knowledge itself is a creative act within the world. Knowledge is a tool for the active ends of man, but it itself is not active. But there is indeed possible a creative understanding of the act of cognition itself. The act of cognition itself is already a creative act, it itself unmediatedly changes the world, it brings light into being. For suchlike a consciousness there is necessary the knowledge itself to understand how being, how within the laws of being it is wrought. Knowledge in this instance is actively within being, it creatively transforms being, if it does not set being opposite as something external in position, but rather is immanent for being. Fedorov considers however as active not knowledge itself, but rather the techniques, based upon knowledge. Knowledge is not active, does not enlighten the world; it but prepares for the possibility of techniques, which regulates nature. Amidst this knowledge can be understood passively. [Knowledge itself is active, is light-bearing not for Fedorov's pragmatism, but for gnosticism.] With Fedorov likewise there is not explained, what action is. He understands action in a very narrow sense, in a practical-realist sense. He is therefore compelled not to regard cognition itself as action. He stands beyond the conditional and relative setting in opposition of action and contemplation. But contemplation itself can also be active, light-bearing, transfigurative. For Fedorov, in essence, there is no philosophy of cognition. But in his demands for a transition from passive philosophy to an active philosophy there is truth. What however is the philosophy itself of the common task, which he sets in opposition to the whole of European philosophy, in opposition to all human thought prior to him?

N. A. BERDYAEV (BERDIAEV) THE
RELIGION OF RESUSCIATIVE
RESURRECTION, Ice on the Moon, I
ceonthemoon.org/about/





ΦΙΛΟΘΕΟΣ

PHILOTHEOS International Journal for Philosophy and Theology

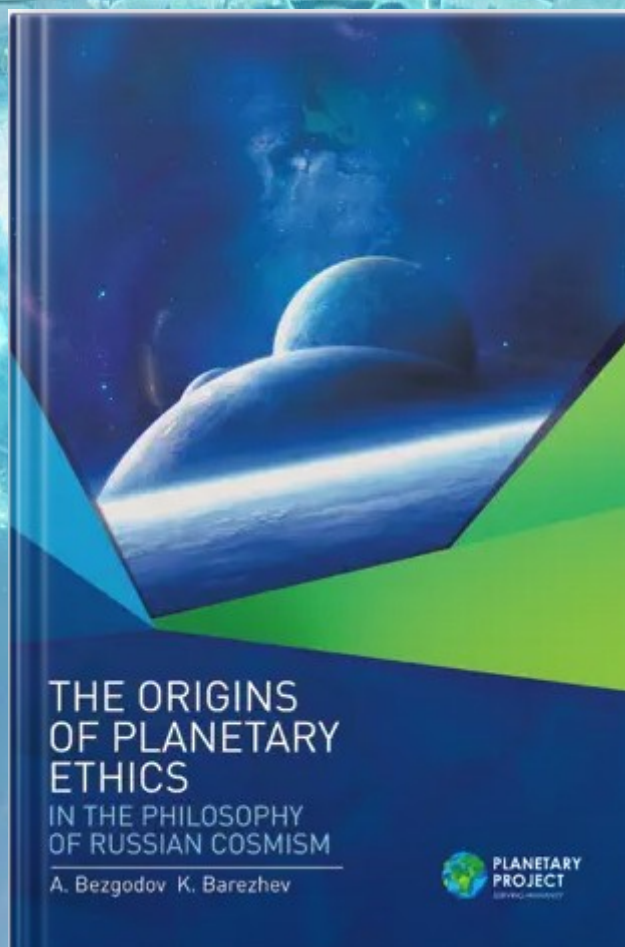


Γ

18.1
2018

"Faith, Science and the Question of Death: Retrieving the Philosophical Vision of Nikolai Fyodorov", ΦΙΛΟΘΕΟΣ: International Journal for Philosophy and Theology (Philotheos) 18.1 (2018) 78-116
pdcnet.org/philotheos/content/philotheos_2018_0018_0001_0078_0116

A.I. by Rodrigo Granda



The Origins of Planetary Ethics in the Philosophy of Russian Cosmism. A. Bezgodov, K. Barezhev. Editorial: Xlibris UK, [Dartford], 2019. search.worldcat.org/es/title/1274652931

Russian cosmism—a trend in Russian philosophical thought of the second half of the nineteenth through the first half of the twentieth century—is one of the original variations of international cosmism. Its founder is Nikolai Fedorov, the author of *The Philosophy of the Common Task*. We can distinguish two of its main branches: a natural-scientific (Sergei Podolinsky, Nikolai Umov, Vladimir Vernadsky, Alexander Chizhevsky, N. G. Holodnyi, V. F. Kuprevich) and a religious-philosophical one. The latter includes not only Fedorov's followers of the 1920s through the 1930s (Alexander Gorsky, Nikolai Setnitsky, and Valerian Muravyov), but also such major figures of Russian religious philosophy as Vladimir Solovyov, Sergei Bulgakov, Nikolai Berdyaev, and Pavel Florensky. Konstantin Tsiolkovsky's cosmist philosophy and the "Vsemir" (Allworld) teachings of Alexander Sukhovo-Kobylin occupy a special place in the cosmist "family of ideas."

Russian cosmism regards the interrelations between humankind and cosmos, microcosm, and macrocosm in a projective, active-creative sense. Humankind, according to this school of thought, is not just a *spectator* of the world, of earth's vast expanse, of the majestic panorama of the starry sky, but also an *active participant* in the process of the world's creation. A human is a creature on whom the fates of history and the final destinies of the universe alike depend. As Fedorov puts it, "Born by the tiny earth, a *spectator* of the boundless space, a spectator of the different worlds which are part of this space, must become their resident and *master*."

Art as the Overcoming of Death: From Nikolai Fedorov to the Cosmists of the 1920s, Anastasia Gacheva.

e-flux.com/journal/89/180332/art-as-the-overcoming-of-death-from-nikolai-fedorov-to-the-cosmists-of-the-1920s/



A.I. by Rodrigo Granda



A.I. by Rodrigo Granda

Fedorov Nikolay Fedorovich

Semenova S.G. Philosopher of the future century: Nikolai Fedorov

FEDOROV Nikolai Fedorovich May 26 (June 7) 1829 , p. Keys of Tambov province. – December 15 (28) , 1903 , Moscow – religious philosopher, founder of the tradition of Russian cosmism . In 1854–1868 taught history and geography in district schools in Russia. In 1869–1872 worked at the Chertkov Library in Moscow, 1874–98. - in the library of the Moscow Public and Rumyantsev Museums, defining its spiritual atmosphere for a quarter of a century, laying in it, according to his contemporaries, the traditions of a “philosophical school.” Many outstanding figures of Russian science and culture gathered in the catalog room of the library where Fedorov served to talk with the “Moscow Socrates”. In the 1880s – 1890s Fedorov communicated with V.S. Solovyov , who called his teaching “the first movement of the human spirit forward along the path of Christ,” religious and philosophical dialogue and dispute with L.N. Tolstoy .

F. developed his ideas since 1851, first orally, and from the second half of the 1870s. – in major works and articles. After Fedorov’s death, his students V.A. Kozhevnikov and N.P. Peterson prepared for publication a three-volume collection of the thinker’s works entitled “Philosophy of the Common Cause” (the first two volumes were published in 1906 and 1913, the third volume remained unpublished).



A.I. by Rodrigo Granda

Fedorov saw in the evolutionary process the desire to generate consciousness, reason, which, starting with man, are called upon to become instruments not of the unconscious, but of the conscious, morally and religiously oriented improvement of the world. "Nature in us begins not only to recognize itself, but also to control itself," man is both the crown of evolution and its agent; the work of cosmization of existence falls on his shoulders. In contrast to the existing parasitic, exploitative attitude of man towards the natural environment, leading civilization to the brink of disaster ("A civilization that exploits, but does not restore, cannot have any other result than the approach of its own end"), Fedorov puts forward the idea of regulating nature, unfolding in a sequential chain of tasks. This includes the prevention of natural disasters (earthquakes, floods, droughts, tornadoes, etc.), climate regulation, control of cosmic processes, work to overcome death, and - as the peak of regulation, focusing all its efforts - a return to a new the transformed life of all those who have gone into oblivion, endless creativity in the renewed Universe.

Fedorov substantiated his teaching both in natural science and religiously. Based on the patristic tradition (St. Basil the Great, Gregory the Theologian, Gregory of Nyssa), he developed the provisions of active Christian anthropology: God, who created man in His image and likeness, acts in the world primarily through man, and through him He will carry out the central ontological promises of the Christian faith: the resurrection of the dead, the transformation of their nature, entry into the immortal, creative eon of existence - the Kingdom of Heaven. Fedorov laid the foundations for the idea of God-manhood, the cooperation of divine and human energies in the matter of salvation, and substantiated the idea of the conventionality of apocalyptic prophecies. What the ending of history will be: catastrophic, leading to the Last Judgment with the subsequent division of humanity into a handful of saved and the darkness of the eternally damned, or bright, saving everyone (apokatastasis), depends on the people themselves, on whether the world will continue its movement in a false, anti-God vector or turn to God's ways. Fedorov also interpreted the idea of regulating nature religiously. Based on a sense of man's deep moral responsibility for the fate of the entire earth, the entire cosmos, the entire creation, regulation is the fulfillment of the biblical commandment to possess the earth. "The restoration of the world to the splendor of incorruption as it was before the fall" - this is how the philosopher of the universal cause defines the Divine task to the "sons of men."



A.I. by Rodrigo Granda

The good outcome of history, which becomes the “work of salvation,” presupposes, according to Fedorov, the need for a new fundamental choice associated with the imperative of the evolutionary ascent of humanity. Revealing the flaws of one-sided technical development, which improves machines and mechanisms and leaves the nature of man himself untouched and vulnerable, which is entirely dependent on the vicissitudes of the external environment, Fedorov puts forward the idea of organic progress, focused on transforming the physical nature of a conscious being, when man himself, without the help of technology, can fly, see far and deep, will gain the ability to build their tissues from elementary substances of the environment, like plants under the influence of sunlight (the thinker here anticipates the idea of autotrophy of V.I. Vernadsky) , will create the necessary organs for themselves or change existing ones depending on the habitat , stay, action (“full organ”). The body, the seat of the soul, according to the thinker’s conviction, must be completely subordinate to consciousness, regulated, spiritualized; the full power of the spirit over matter must be achieved, oppressing and finally displacing the forces of decay, decay, and death from existence. Fedorov saw a new, radical turn in philosophy in the rejection of abstract thinking, passive contemplation, in the transition to determining the values of the proper order of things, to developing a plan for the transformative activity of humanity. He proclaimed the inseparability of ontology and deontology (“truth is only the path to good”), the need for projective thinking (the project connects the ideal and reality, seeks ways to practically implement the highest idea). He put forward the principle of the integrity and universality of knowledge (“everyone must be a knower and everything must be an object of knowledge”), and spoke about the conversion of epistemology into epistemology. He called his system supramoralism, developing the foundations of “adult”, “filial” morality (“we are all brothers in love for our fathers”). At the same time, Fedorov did not limit the laws of ethics to the sphere of human relations, pointing out the dependence of the moral principle in man and society on the material and natural order of things. Non-kinship and non-brotherhood, he emphasized, are rooted in the depths of the most post-fall, mortal existence, standing on the law of generational change, devouring, mutual repression and struggle. Therefore, the key to achieving “universal kinship” can only be overcoming the deadly forces in the external world (natural-cosmic regulation) and in man himself (psycho-physiological regulation). Convinced of the incompleteness of altruistic morality (the sacrifice of some presupposes the eternal selfishness of others), Fedorov proposed the formula: “not for oneself and not for others, but with everyone and for everyone.” He resolved the antinomy of individualism and collectivism through the principle of conciliarity, affirming it as the basis of a perfect social order (a society “like the Trinity”).



A.I. by Rodrigo Granda

In the light of the idea of immortality and resurrection, Fedorov interpreted the meaning of culture, seeing in it an attempt at an “imaginary resurrection”, an impulse to preserve the memory of the past and the living. He highly valued museums and libraries as centers of universal human memory, dreamed of a radical expansion of their activities, of their transformation into centers of collection, research, education and training, around which groups of scientists would be grouped - “specialists in all branches of human knowledge.” Having become an instrument of a universal cause, the Museum, according to Fedorov, must inspire knowledge with a heartfelt, kindred feeling, the spirit of love for fathers and ancestors, thereby serving to restore the fraternal bond of people. Fedorov's philosophy stands at the origins of the Russian religious and philosophical renaissance, defining its core themes; marks the beginning of the current of active evolutionary, noospheric thought of the 20th century (N.A. Umov , V.I. Vernadsky , N.G. Kholodny , etc.). Outstanding classics of Russian literature - F. Dostoevsky and L. Tolstoy , V. Bryusov and V. Mayakovsky , N. Klyuev and V. Khlebnikov, M. Prishvin and M. - came under the influence of the “Philosophy of the Common Cause” at different times and to varying degrees. Gorky, A. Platonov and B. Pasternak. Fedorov's theurgic aesthetics (the transition from the “art of similarities” to the creativity of life, the liturgical synthesis of the arts) influenced the philosophical and aesthetic quests of the late 19th – early 20th centuries (V. Solovyov , A. Bely , V. Ivanov , V. Chekrygin, P. Filonov and others).
S.G. Semenov

A.I. by Rodrigo Granda

Николай Федорович Федоров

„Все должны быть познающими и всё должно быть предметом знания“

Портал Музея-библиотеки Н.Ф.Федорова создан в память выдающегося философа, библиотекаря, родоначальника русского космизма

[Главная](#) [О Федорове](#) [О космизме](#) [О портале](#) [Контакты](#)

[Энциклопедия](#) [YouTube](#) [VK](#)

Собрание сочинений Н.Ф. Федорова в 4-х томах

С.Г. Семенова. Философия воскрешения Н.Ф. Федорова (1, 5) 



nffedorov.ru/wiki/Собрание_сочинений_Н.Ф._Федорова_в_4-х_томах

[Указатель имен](#)

Частотный словарь языка Федорова (статья в энциклопедии «Н.Ф. Федоров») [»](#)

Н.Ф. ФЕДОРОВ
[Сочинения](#)
[Fedoroviana](#)
[Жизнеописание](#)
[Памятные места](#)

МУЗЕЙ-БИБЛИОТЕКА
[История и цели](#)
[Книги](#)
[Статьи](#)
[Видео](#)
[Семинар](#)
[Чтения](#)

КОСМИЗМ
[Идеи](#)

114

СОБЫТИЯ

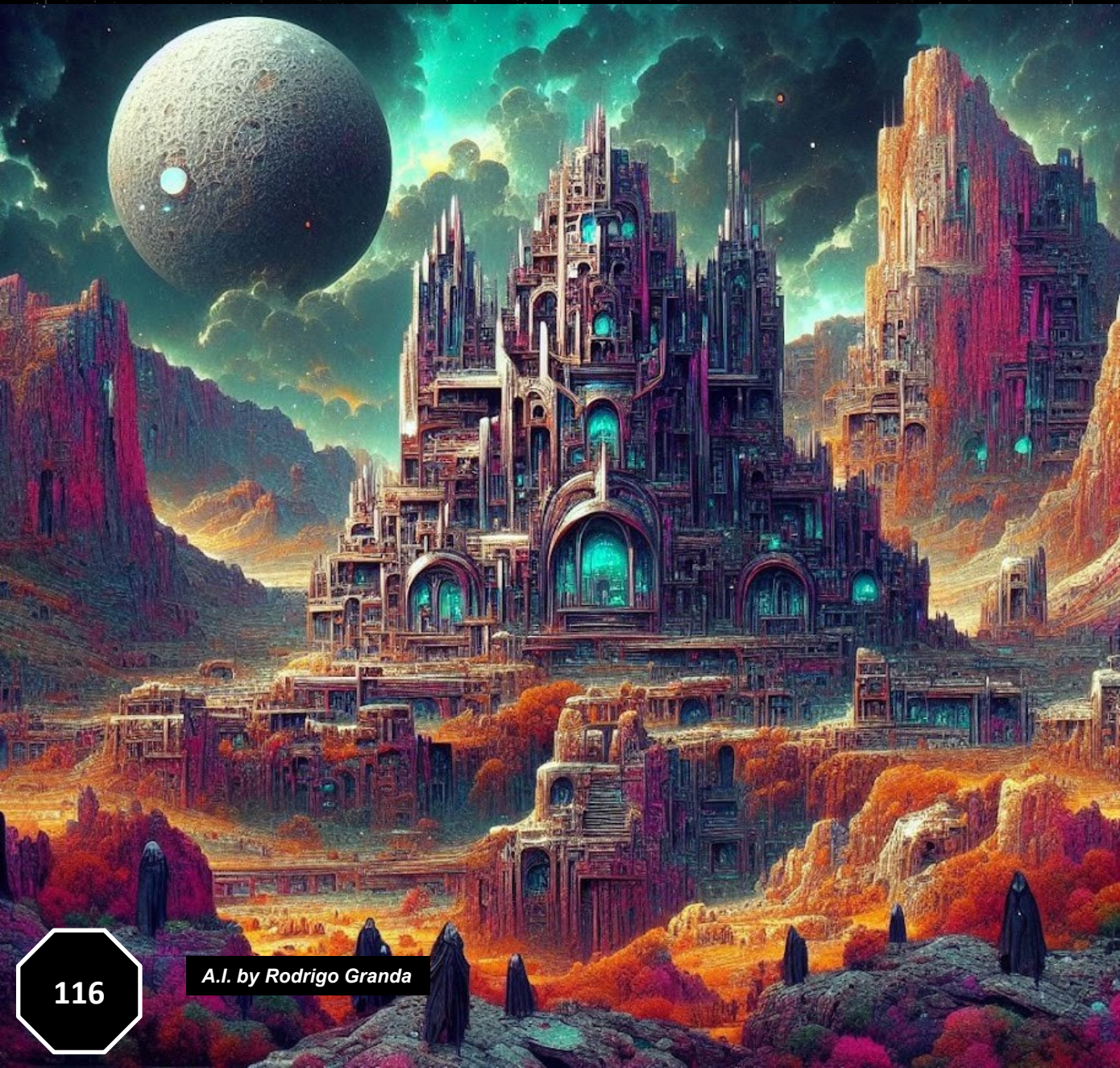
[Афиша](#)



Присылайте предложения на энциклопедические статьи или их версии, замеченные неточности и опечатки на muzejfedorova@yandex.ru



A.I. by Rodrigo Granda



A.I. by Rodrigo Granda

Transhumanist Climax



Nutrix, Mutrix & Matrix, (Female mimics artificial intelligence). Transhumanist Climax, by Rodrigo Granda.
https://archive.org/details/ai-collection_202402/mode/2up

Nutrix, Mutrix & Matrix

Трансгуманизм

Female mimics artificial intelligence



A.I. by Rodrigo Granda





*From Alchemy To Transhumanism Volumen 0, by
Rodrigo Granda
<https://archive.org/details/from-alchemy-to-transhumanism-volumen-0>*

forms of intelligence

from Alchemy to Transhumanism

Volume 0



phanerotheryme322



A.I. by Rodrigo Granda

the collection - gallery of digital art [2015-2023] Volume 5,
by Rodrigo Granda.
<https://archive.org/details/libro-digital-volumen-5/mode/2up>



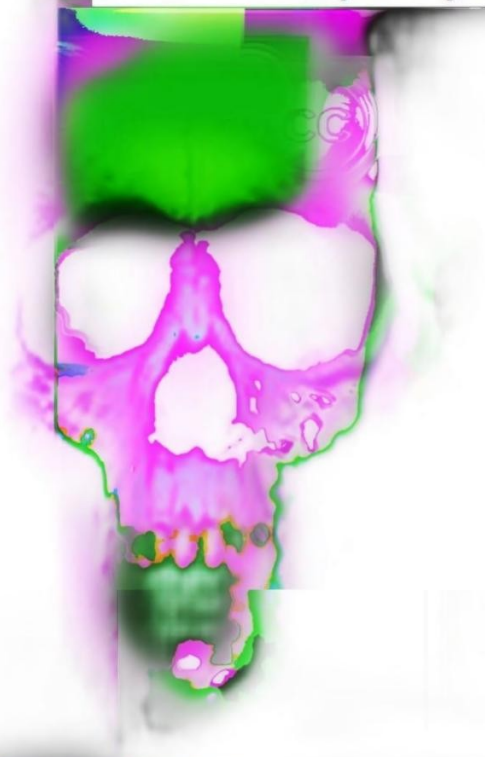
the collection - gallery of digital art [2015-2023]
Volume 5



A.I. by Rodrigo Granda



Evolution: the violent spirit to forge a civilisation.



evolution, by Rodrigo Granda.

https://archive.org/details/evolution_202304/mode/2up

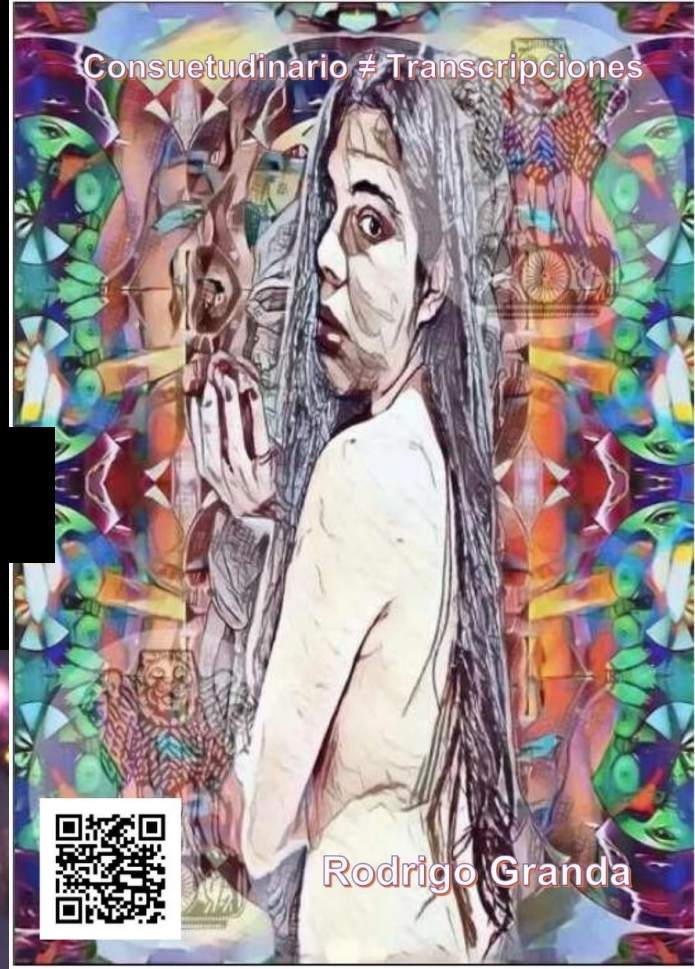


Rodrigo Granda



A.I. by Rodrigo Granda

Consuetudinario # Transcripciones (segunda edición)
by Rodrigo Granda.
<https://archive.org/details/consuetudinario-transcripciones>



Rodrigo Granda

A.I. by Rodrigo Granda



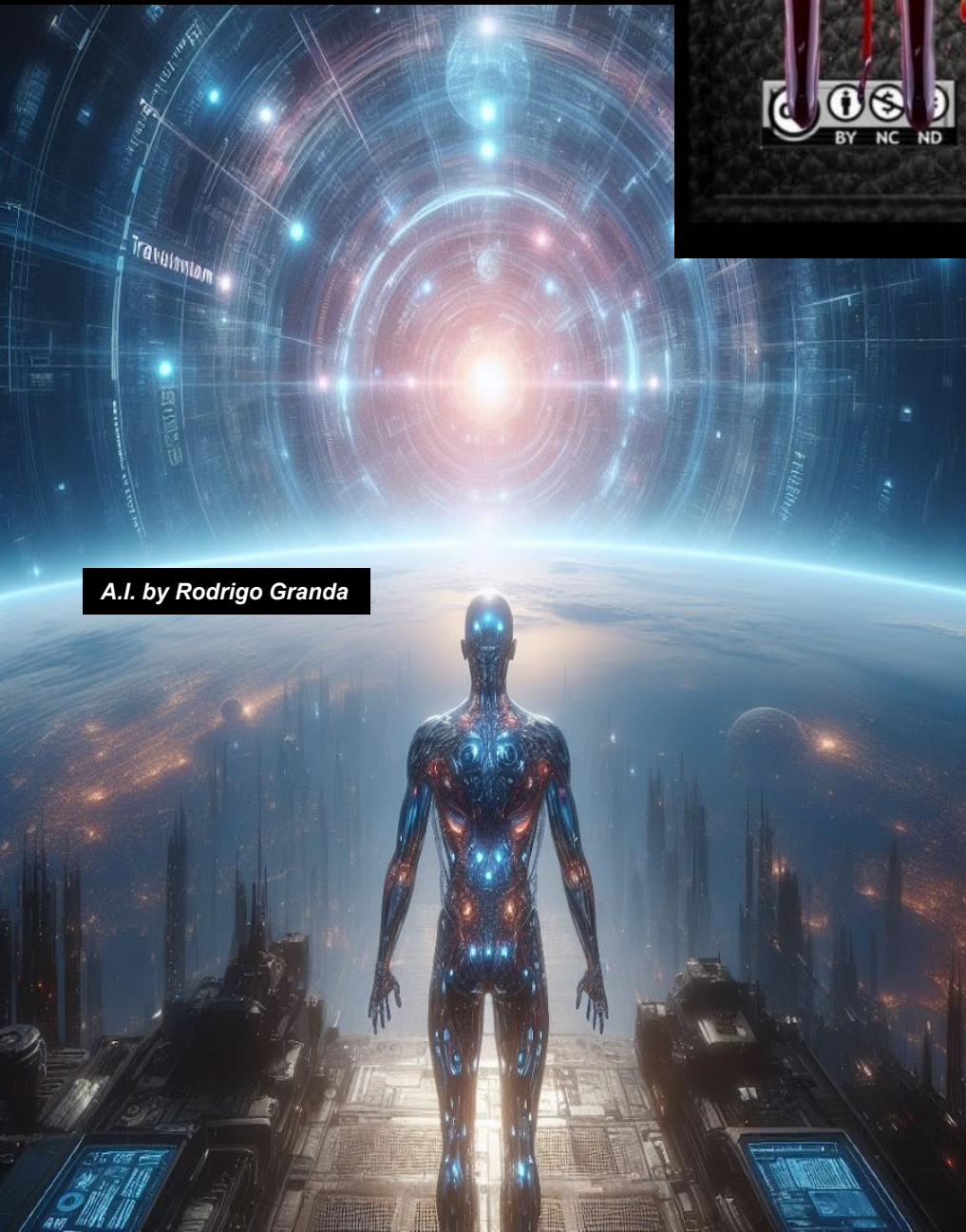


Vivienne Wimmeler, by Rodrigo Granda.
<https://archive.org/details/vivienne-wimmeler/mode/2up>

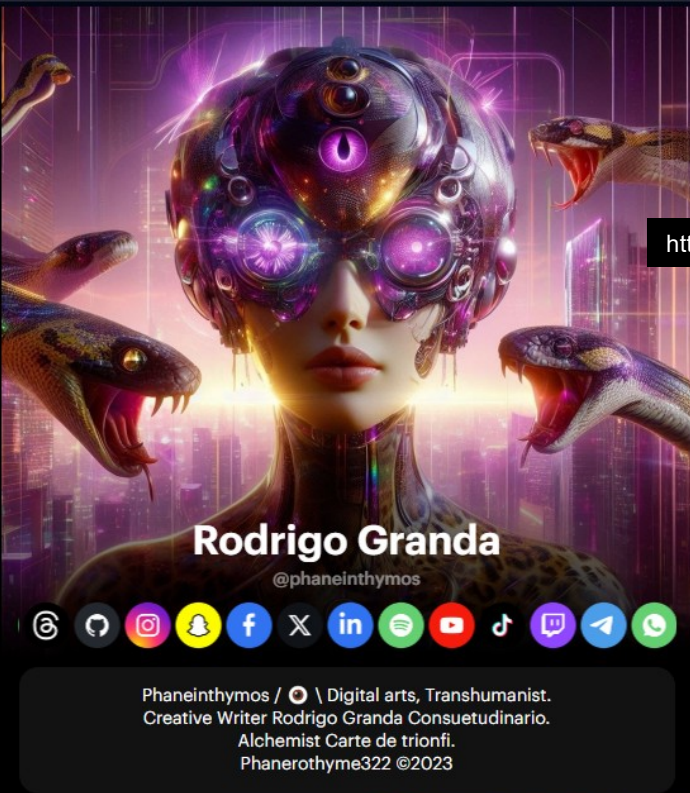


A.I. by Rodrigo Granda

The bouquet of carnations that with my words I wilted,
by Rodrigo Granda.
<https://archive.org/details/no-longer-the-devil/mode/2up>



A.I. by Rodrigo Granda



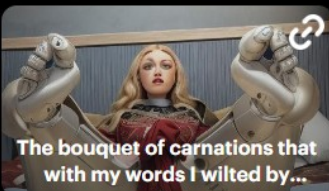
<https://link.me/phaneinthymos>

Rodrigo Granda

@phaneinthymos



Phaneinthymos / \ Digital arts, Transhumanist.
Creative Writer Rodrigo Granda Consuetudinario.
Alchemist Carte de trionfi.
Phanerothyme322 ©2023



The bouquet of carnations that
with my words I wilted by...



Download Free My Book's online



Artificial Intelligence (Works



A.I. by Rodrigo Granda



<https://linkgenie.net/rodrigogranda>



Phanerothyme: Digital Artist, Creative Writer and Transhumanist



Free: The bouquet of carnations that with my words I wilted (PDF Book)



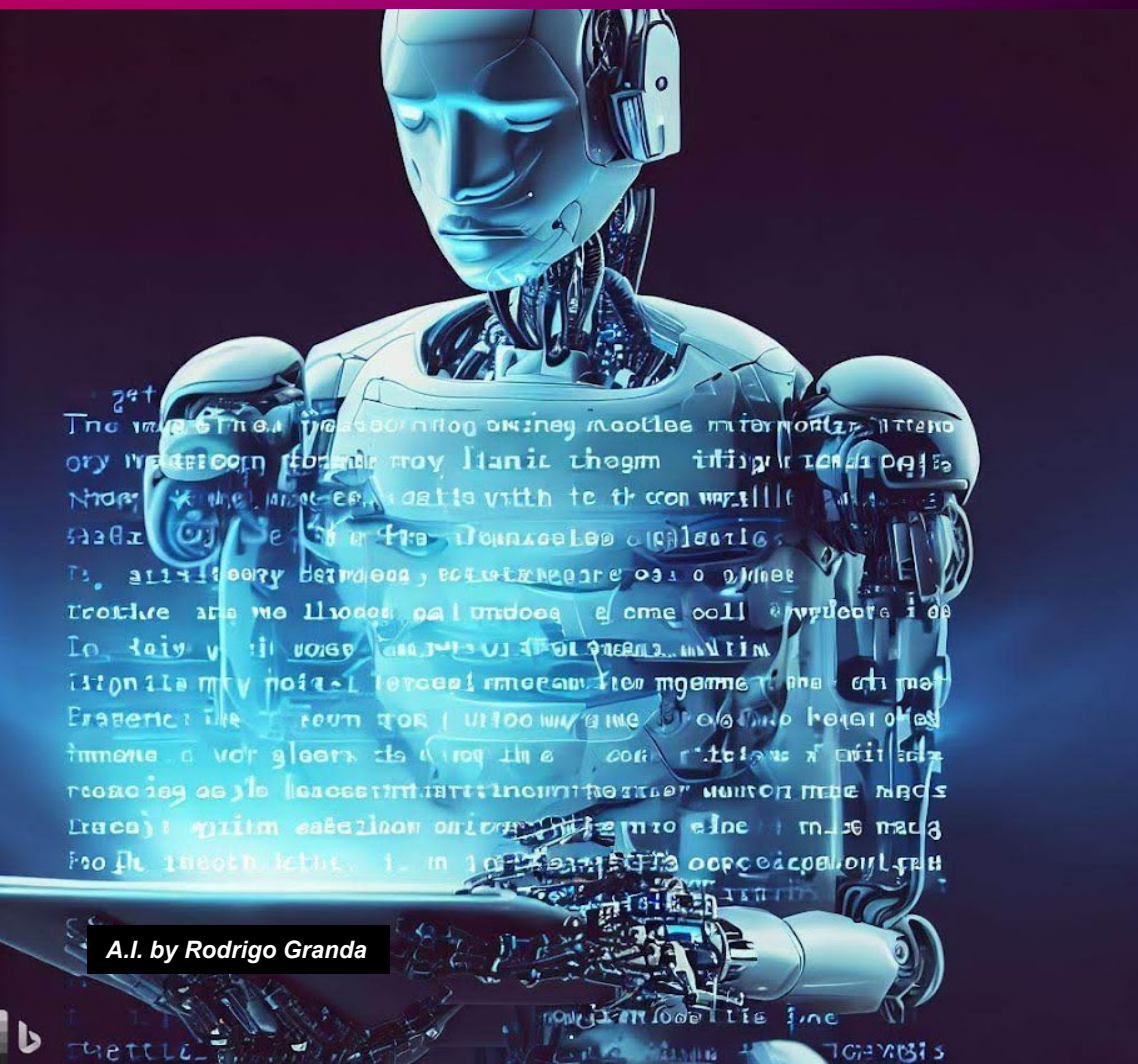
Consuetudinarius Podcast (in Spotify)



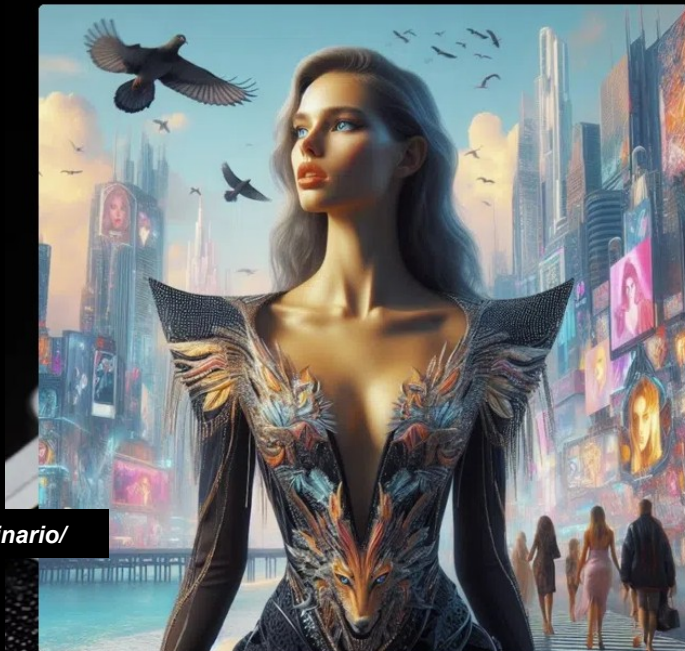
Read Free My Books Online



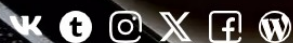
Download Free My Books Online



A.I. by Rodrigo Granda

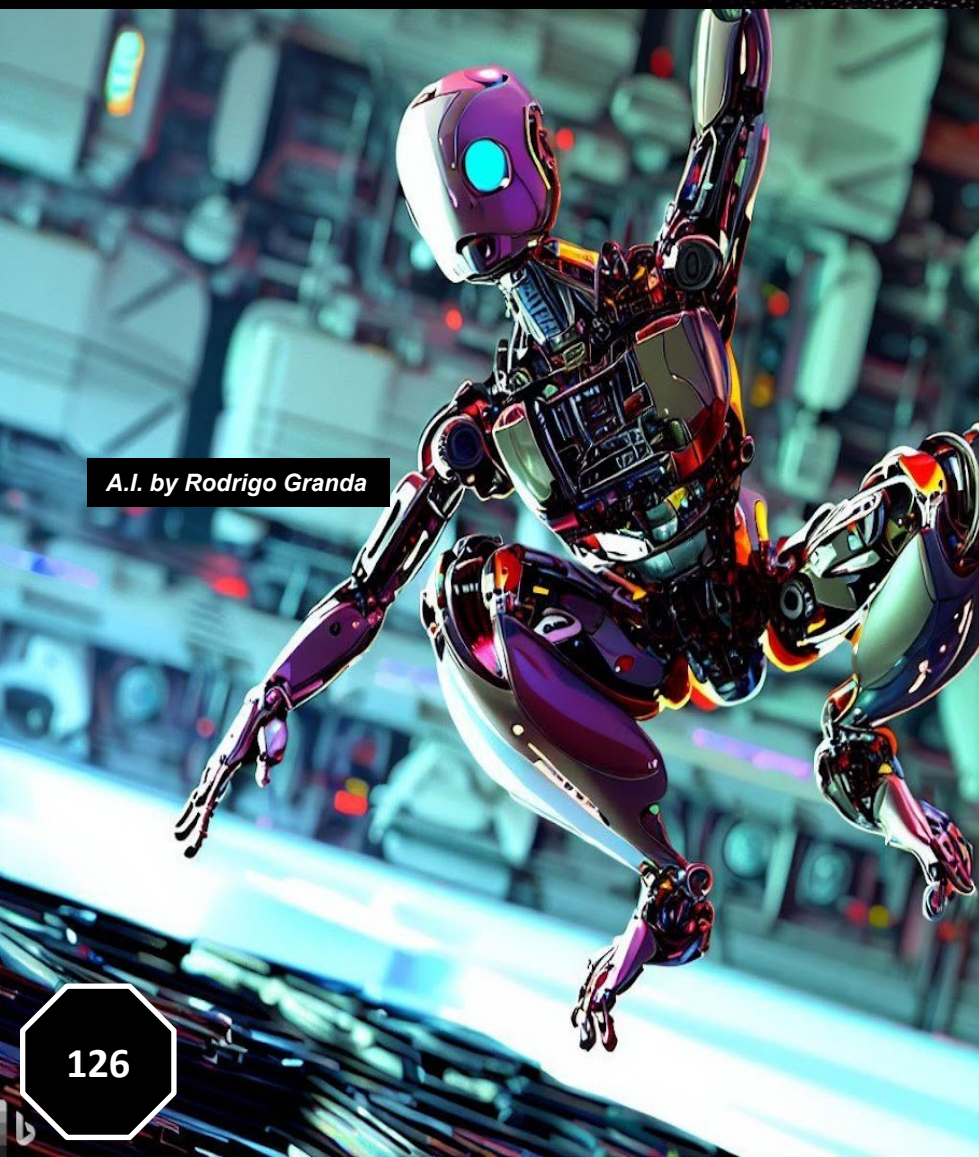


<https://heylink.me/Consuetudinario/>



Great Queen St, Drury Ln, London WC2B 5TD, Reino Unido

HeyLink.me



A.I. by Rodrigo Granda



A.I. by Rodrigo Granda



A.I. by Rodrigo Granda



REMIX

rodrigogranda

Scan to download
the app



OR



<https://link.getremix.ai/profile/7680230c-7f6d-4d32-bd87-5bfa8df17a5f?c=us42gaZZ>

—Kali-TRANSHUMAN:
ANARCHO JOURNAL OF RADICAL
possibilities

—ISSUE 0.1

—EDITORIAL CONSPIRATOR

Phaneinthymos – Phanerothyme

—ADVISORY

Rodrigo Granda

—WEB ARCHIVE

https://archive.org/details/@rodrigo_granda448

—CONTACT

rodrigograndamx@gmail.com



Kali-TRANSHUMAN

ANARCHO JOURNAL OF RADICAL possibilities



epoch 0, volumen 1

December 07, 2023